

THE

## WESTMINSTER PRESS,

333 HARROW ROAD, LONDON, W.,

General Printers and Publishers,

UNDERTAKES THE PRINTING OF

Books, Magazines,
Mewspapers, Pamphlets,
Posters, &c.,

ON EXCEPTIONALLY FAVOURABLE TERMS.

SPECIMENS AND ESTIMATES BY RETURN OF POST.



"The best Catholic Newspaper in the language."

PRICE THREEPENCE.

THE

[ESTABLISHED 1849.

## WEEKLY REGISTER.

CATHOLIC FAMILY NEWSPAPER.

SENT POST FREE FOR 13/- PER ANNUM to Subscribers in Great Britain who pay in advance.

The day of the dull newspaper is done. The pressure of life leaves less and less time for the writer to elaborate, and for the reader to linger over, the long papers of a more leisurely generation. Moreover, the sharpened wits of moderns are able to say and to understand much

matter in little space. The short swift sentence of Macaulay and the light paragraph have taken the place once held by the ponderous essay with its swelling periods.

By recognising this movement in modern journalism, "the readable REGISTER" has made itself a welcome visitor in Catholic homes all over the English-speaking world.

The use of clear type, of good paper, and of all the improved technical arrangements, combines with the literary management to produce a thoroughly attractive Journal.

This attempt—made with the very special benediction of the Cardinal Archbishop—has been abundantly successful. Correspondents who had supposed that to read a Catholic jour-

nal was a dull duty, write from all quarters to say that they find it, instead, a pleasant pastime; and members of many families date a renewing of their interest in Catholic matters, and a vivifying of their zeal, from the time when "the readable REGISTER" found a place on their tables.

Subscriptions may be taken from any date and for any period.

JOHN SINKINS, 43, ESSEX STREET, STRAND, LONDON,

To whom Cheques and P.O.O.'s are payable.

VOL XVI.

# ST. AUGUSTINE'S COLLEGE,

#### RAMSGATE.

Conducted by English Fathers of the Benedictine Order.

- 1. The above College, by a remodelling of its residential and scholastic arrangements, has considerably widened its scope of action, and now offers educational advantages as high as those presented by any Catholic School or College in the United Kingdom.
- 2. To facilitate the working of the Course of Studies, the College has been divided into three departments, the members of the two higher of which are separated from the Juniors, and reside in adjacent private houses, under the immediate supervision of the Fathers.
- 3 The Fifth and Sixth Forms will be sent up for the Oxford Locals and London Matriculation respectively every year. Boys can also be prepared for the Army, Civil Service, and other public entrance examinations.
- 4. Youths are received up to the age of twenty-one years in the position of "Philosophers" or "Parlour Boarders."
- 5. The Fathers, who form a permanent staff, are assisted in the work of tuition by lay graduates of English Universities.
- 6. The Modern Languages taught in the College include French German, Spanish, and Italian.
  - 7. Ramsgate is conveniently situated two hours from London.
- 8. Pupils of the College enjoy the benefit of frequent sea-bathing during the summer months.

FOR PROSPECTUS, &c., apply either to

THE VERY REV. FATHER PRIOR,

THE REV. FATHER RECTOR.

## Colleges and Schools.

### TOOTING COLLEGE, LONDON, S.W.

The Ordinary Course prepares for Preliminary Professional Examinations, and the Matriculation Examination of London University.

For Prospectus, apply to the Principal, the Rev. M. F. O'REILLY, D.Sc. (Lond.)

# BENEDICTINE PRIORY OF THE SACRED HEART, VENTNOR, ISLE OF WIGHT.

School for a limited number of Young Ladies. Terms moderate, including French and German (taught by natives). Thorough English education. Highest references. For prospectus, apply to the LADY PRIORESS.

# CONVENT of the RETREAT OF THE SACRED HEART OF JESUS,

THE ROOKERY, BURNHAM, SOMERSET.
Boarding School for Young Ladies of the upper classes. Residence for Lady Boarders. An exceptionally healthy situation, nice grounds and sea advantages. Terms moderate.

Apply to the Rev. MOTHER.

### DOWNSIDE COLLEGE, BATH.

This is situated twelve miles from Bath, on the Mendip Hills. Its climate is very salubrious and bracing, and the accommodation for the Students is excellent.

The Course of Studies is mainly directed to the Examinations of the University of London, but special Examinations can be prepared for on application.

The numbers are limited, and boys of foreign birth are not admitted.

The bulk of the School has been examined this summer by the Delegates of the University of Oxford, and the following is the conclusion of the report:—

"I have been much pleased with all that I have observed of the College as a whole. The teaching is sound and thorough. There is no very great prominence of one or two boys, but, on the other hand, there are no instances of great neglect. Each pupil seems to be properly instructed."

It may be remarked that out of seventeen candidates sent up to London University during the past three years, only one has failed.

The College is under the care of Fathers of the English Benedictine Congregation, and their Benedictine methods of education are well known by their almost unvarying good results.

All information may be had from the Prior,

The Very Rev. J. CLEMENT FOWLER.

## FRANCISCAN CONVENT,

A limited number of Young Ladies of the higher classes are received for education.

For terms, apply to Mr. S. JERNINGHAM.

## DOMINICAN CONVENT ST. DOMINIC'S,

Stone, Staffordshire.
School for a limited number of Young
Ladies. The Course of Studies comprises all branches of a higher education.

For particulars, apply to the Rev. MOTHER PRIORESS.

### CONVENT OF NOTRE

CLAPHAM COMMON, S.W.

The Sisters of Notre Dame receive a limited number of Young Ladies as Boarders and Day Boarders, to whom they offer all the advantages of a superior education. The Pupils, at the desire of their parents, are prepared for the University Local Examinations, in which they have been most successful, and have gained certificates and prizes in the Oxford and Edinburgh Examinations.

For further particulars, apply to the Superioress, as above.

### MADAME FRANCES ET CIE., Court Dressmakers and Milliners.

WEDDING TROUSSEAUX, INDIAN & COLONIAL OUTFITS SUPPLIED.

Jackets and Mantles in the latest style. —

Tailor-made Dresses a Spécialité.

All Orders executed on the most reasonable terms, compatible with firstclass workmanship.

119, MARYLEBONE ROAD (near Baker Street Station).

#### ESTABLISHED 1851.

#### BANK, BIRKBECK

SOUTHAMPTON BUILDINGS, CHANCERY LANE.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand. TWO per CENT. on CURRENT ACCOUNTS, calculated on minimum monthly balances, when not drawn below £100. STOCKS, SHARES, and ANNUITIES purchased and sold.

#### SAVINGS DEPARTMENT.

For the encouragement of Thrift the Bank receives small sums on deposit, and allows Interest, at the rate of THREE per CENT. per Annum, on each completed £1. Accounts are balanced and Interest added on the 31st March annually.

FRANCIS RAVENSCROFT, Manager.

I OW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, OR A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate possession. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY.

THE BIRKBECK ALMANACK, with full particulars, post-free on application.

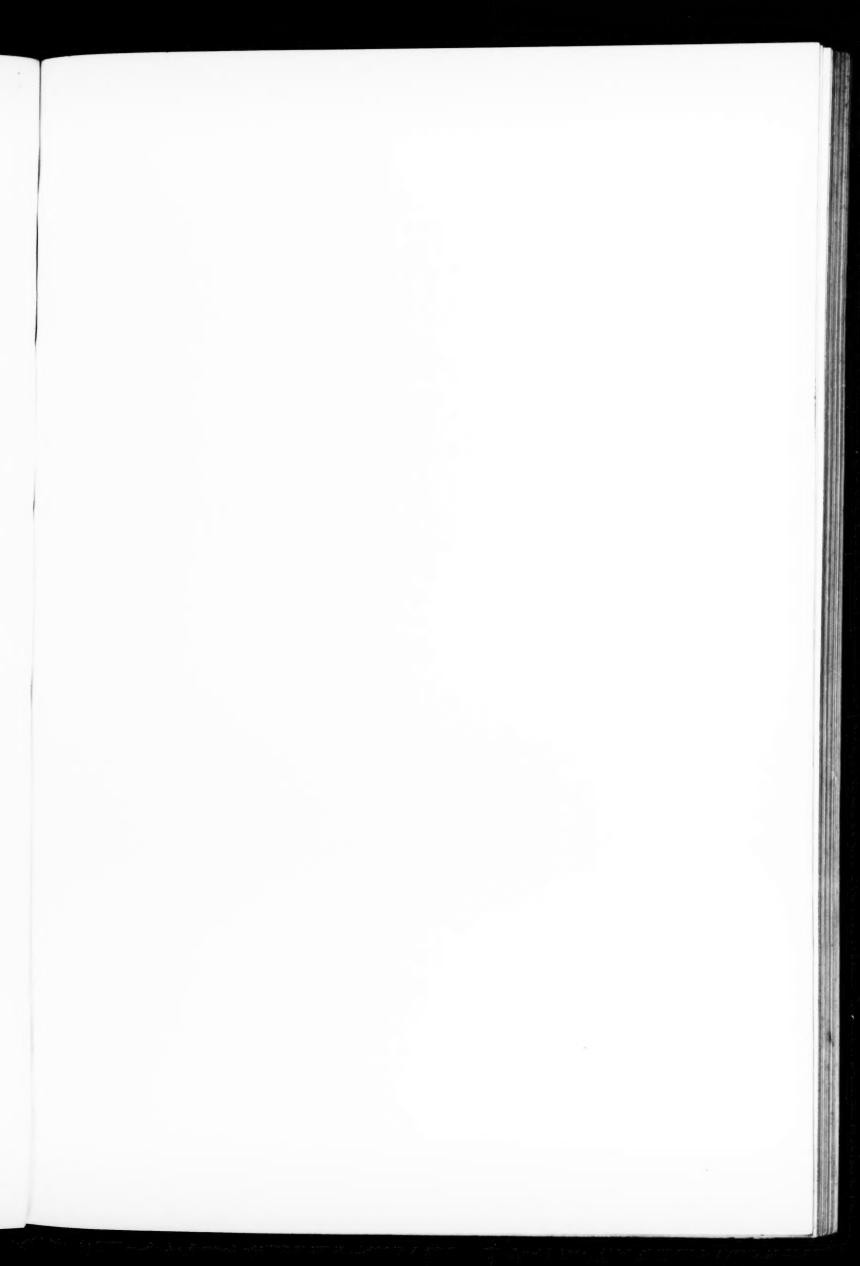
FRANCIS RAVENSCROFT, Manager

#### THE UNIVERSAL HOUSEHOLD REMEDIES!

# LOWAY'S PILLS & OINT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY. REGULATE, and STRENGTHEN the whole system, while the OINT-MENT is unequalled for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores, and Ulcers. Possessed of these REMEDIES, every Mother has at once the means of curing most complaints to which herself or family is liable.

N.B.-Advice Gratis at 78, New Oxford Street (late 533, Oxford Street), London, Daily, between the hours of 11 and 4, or by letter.





CARDINAL CAPECELATRO

ARCHBISHOP OF CAPUA.

## MERRY ENGLAND.

MARCH, 1891.

### The Church and the Workman.

HE Social Question, as it stands to-day, does not differ from the old question of rich and poor, which has always been before the world. But the conditions of time and of men are changed; and it has certainly a new tanglement of knots. It takes the form of a battle—now of thoughts, and now, again, of blows. The whole of the working classes fill one camp, and all the rich and leisurely classes fill the other. The new movements of our age have contributed to excite the Social Question. Steam and electricity, the unmeasured growth of industries, the new ways whereby capital multiplies and is fruitful, machinery that redoubles force and motion and makes the workman himself little more than a machine, the infinite products of industry, the massing together of thousands of men, women, and children in one factory—all this has contributed to make the question formidable. Grave moral causes have added fuel to a fire which may well (O God, avert the omen!) end in destruc-Meanwhile, the serious student of the question should perceive that it has two principal roots. Since human labour, following upon original sin, is always a strenuous, and sometimes a painful, effort, those who are constrained to toil for mere existence are discontented that others should be able,

without labour, or at least without effort, to live with greater pleasures than theirs. The other root lies in this: men being essentially equal one with another, are uneasy at the thought of all differences of gifts-most at the difference of poverty and riches. That special inequality, albeit deriving almost invariably from moral and physical differences between man and man, seems at the first glance to be something deliberate, intentional, and artificial. Thus those who toil cry out upon injustice, and ascribe the evil of their condition now to persons, now to civil society in general, now to science, and now again to religion, against which they bring the reproach that it is powerless to destroy inequalities that are, in fact, by their nature, indestructible. When to all this we add the action of not a few of the sophistical and the proud in inflaming popular fancy with the hope of a paradise on earth wherein all shall be rich and happy; it follows that the poor make a grasp for this paradise at all costs, and that, unable to seize it, they rise in wrath against the rich and shrink not from conspiracy, from vengeance, nor from blood.

This is the Social Question, and these are its conditions in our day, especially in the north of Europe. But as the several States are now all virtually much nearer to each other than they once were, so any wind of human passion arising in one place quickly breathes upon another. Now the first question that circulates is, can the Social problem be solved, or will it for ever remain hard and fast as it is to-day? To this formal query there is but One Who can reply, insomuch as there is but One Who knows entirely the nature of man. This is Jesus Christ, living and speaking in His Church. If we should listen to the answers attempted outside of Christ and of His Church, we shall hear nothing but error, error full of many and grievous perils. Those who are called Socialists have conceived for themselves a new kind of human nature according to their own fancy; they teach that by the destruction of the present social con-

ditions, and by the constitution of we know not what utopias, equality of wealth will come to prevail in the world. On the other hand, almost the whole of those classes of the rich that have not the light of the Gospel nor its fire of charity, hug the belief that the Social Question cannot possibly move a step in advance; even as a stone and a plant will always be as far separate in their nature as we see them now, so will it be with the rich and the poor. Whatever efforts may be made, say these, not only shall there be perpetually in the world capitalists and operatives, landed proprietors and agricultural labourers, poor and rich; but the difference between these orders of men shall not disappear nor diminish. The Church of Jesus Christ, however, informed by Him, albeit she has defined nothing with regard to these questions, yet proposes through the wisest of her teachers a doctrine which she gathers from her profound knowledge of humanity and from the history of her own existence.

As it seems to me, her teaching is that although inequality of possessions, answering to inequality of capacities, cannot be altogether destroyed, yet it is possible, it is just, it is righteous, that step by step that inequality shall be lessened, through the action of religion, of morality, and of true science. degree, carefully feeling their way, men may hope, by the aid of Christianity and of a science deriving from Christianity, to shorten these distances between capitalist and working man, perhaps no human intellect can pronounce. But the history of the life of the Church may afford us light and give us hope. The difference between the pagan world and the Christian as regards the relations of the possessor and the non-possessor is an infinite difference; he who does not perceive this is blind, whether through passion, or through lack of thought, or through the defect of his mental eyesight. Suffice it that the labourer today is no longer a slave, but is master of himself; and that his task, albeit hard, and low in seeming, has been sanctified by Christ the Divine working man, whence it is held in honour by

all to whom Christianity is light and life. Again, be it remembered that labour of every kind has become in our day the principal source of wealth; that equality of juridical rights has produced facilities for each man to better and raise his own condition; that Christian charity spends millions every year for the poor; that in States possessing Christian civilisation multitudes of the children of the poor are gratuitously educated; that there is a refuge for perhaps every one of the afflictions of human life; and, lastly, that what seems to many of the poor of to-day insupportable poverty would have been welcomed by the poor of other times, and held as riches.

How, then, does the Catholic Church propose to work for the gradual solution of the Social Question? First, she speaks by authority of her knowledge of human nature, and of the value of the things that man possesses. No other power has ever gained such a mastery of the knowledge of the heart of man as Christianity possesses. While some of the proud among human kind would lift up human nature to dizzy heights, only to let it fall into gulfs of vileness, others would abase it with the same result of corruption and degradation. But Christianity, on the other hand, teaches that all men born of the man who had no father are equally the children of God, and equally created in His image; are all redeemed by the same Lord, are capable of rising from the finite to the infinite, from the creature to God. All we who are men—rich or poor, landowners or husbandmen, capitalists or operatives, civilised or barbarous, learned or ignorant—have but one most lofty destiny, which is the knowledge, the love, and the possession, after the trials of this earthly life, of the infinite truth, goodness, and beauty, which are God. If, then, we are brothers by all these bonds, and equals, it is most manifest that Christianity, which has based our life upon so many equalities, intends the disappearance, as far as may be, and certainly the diminution, of all accidental differences. If any employer to-day has no heart of compassion for the working

man, it is only because egoism and the blindness of his mind suggest to him that the poor labourer is his inferior; but in very truth the poor man is absolutely his equal, and often by virtue, by nobility of soul, and by abundance of merits before God, is infinitely his superior.

This the Church knows as to the nature of man. of the riches and possessions of man? What is wealth? Whether gained by heredity or achieved by intellectual or material labour, it is a gift of the God and Lord of all. True, man, in the sight of the rest of mankind, is the true owner of the things that he possesses justly; and any doctrine opposed to this is false and productive of ruin to the peace of society. But in the sight of God who is an owner or a possessor? What have we that is our own and has not been given to us by God? If intellect, will, memory, imagination, the body, are from God, and without the perpetual creating power of God would fall back into nothingness; if we cannot move a finger without the natural co-operation of God the Creator, and cannot enjoy the light of one good thought without the supernatural help of God the Redeemer, how should we be masters before God of those riches which we have received from Him and which are His? Let us remember that God alone is Lord, God alone is King, God alone is the Creator of all things, and that we all possess in Him one infinite Father in Whom we live, and move, and have our being. We receive from God the use of riches, and with the use the obligation of spending them according to righteousness and charity. It is absolutely false and anti-Christian to assert that the rich man is free to spend according to his whim the things he calls his own. A thousand times no! Assuredly he may provide for his own necessities in his own condition. But that which remains over he owes, by the express commandment of Jesus Christ, to the poor. And that commandment, well understood, is equivalent to a whole system of Christian public economy, or at least is the source of such a system.

I fear a thought will arise, albeit a vague thought, that however true may be the theories here expressed, however right, and however consoling, they may bear little fruit when they are opposed by that terrible enemy, egoism, which each one of us harbours, strongly seated within himself. Such a thought is just. And I do not hesitate to affirm that had Christianity given us nothing but such theories, however fair and noble, it had given us little indeed. But the theories revealed by Christianity take, by their light and their supernatural strength, the form of faith within our souls; and out of the most vital branch of the tree of faith, under the ray of Heaven, springs the blossom of charity, overcoming self and changing the whole heart. Thus these same theories, that would remain dry and unfruitful by themselves, will, being enkindled and vitalised by charity, work multitudinous and various wonders in the social state.

Charity is the newest and the noblest form of love ever seen or conceived; the newest, I say, because before Christ it was never fully known, and Christ first taught it completely by His work, His life, and His death. Now this new form of loving is to love with a single movement of the soul, the God Who is infinitely above us, and men who are our equals or inferiors; to perceive and love God in creatures, and creatures in God, the infinite beauty in its created images, and created images in the supreme beauty they reflect. Admirable are the effects of this Divine charity in the Social Question. He who loves gives his own and gives himself; he who loves with Divine charity loves so perfectly that at times he gives all he possesses and his very life, so that it is sweet to him to forget and to neglect his own person the better to remember and cherish the persons of others.

Now, to touch the Social Question somewhat more nearly, did the capitalist love the labourer and the rich the poor after this Christian manner, would the distribution of wealth in civil

society remain what it is to-day? That same charity which has said to the slave, "Be free"; to the sick, "I will tend thee in thy home or in my refuge"; to the ignorant, "Come to my side, and I will teach thee aright"; to the poor, "Run to my arms, and I will succour thee, my brother"; to the child, "Come to my heart, and I will show thee the way of righteousness"; would not that charity, I say, were it indeed vital and dominant in the heart of the unit, in the heart of society, and in the heart of the State, greatly amend the condition of the operative, of the farm labourer, of the hind, of the child, of the working woman, of each one who endures either poverty or pain? And did the capitalist class believe with a lively faith that, for the gaining of life eternal, they must needs practise a wide distribution of their goods; and did the poor believe with an equal faith that all earthly inequalities will disappear very shortly in that kingdom of God which is verily their own kingdom would the distribution of wealth, and the desire for it, remain what they are now?

I know well the common answer to this—that Christian faith and charity are nineteen centuries old, and have not yet been able to solve the Social Question. But as I have said already that question is not one to be settled at a blow, and Christian faith and charity have done more towards its solution than the world perceives. And is it to be charged against this faith and this charity that the proud ones of the world and the egoists have denied them? It must be borne in mind that for full efficacy the Christian religion needs to be held by more than a few—by more than many. It needs to penetrate deeply and intimately into the interior of civil society, with all its light and all its vigour. Now, as far as may be judged by human perception, this penetration into the structure of society takes place by degrees, and, I believe, always progressively, in spite of interruptions in certain hours of darkness and difficulty—or of seeming interruptions. This penetrating influence resembles

that of the sun in a fruitful country. Even as the effects of the sun are slight at the break of day, and increase hour by hour until the noon; so are the effects of Christianity. Its influence upon human civilisation will grow day by day through the ages, which are hours and the fractions of hours in the religious and civil life of the race. We may well, therefore, hope and work for the quicker infiltration of society by religion, especially in times when the whole of human life goes fast; but we cannot insure an immediate settlement of the Social Question, with or without the invaluable aid of our religion.

None the less do many of the thoughtful and the educated in our day almost expect to solve this arduous question by means of science. Some who are encouraged, and some who are puffed up, by the wonders worked by science in the material world, hope that as much may be done in the world of morals. Yet let them too move slowly, and stay the often generous flight of their fancy. For the conditions are not equal; and a mere glance at the great confusion, both in morals and in science, prevailing at present should suffice to quiet their ardour. But however this may be, I myself love science with all my heart, and I believe that it must have its part to play in the solution of the social problem—and perhaps even a greater part than the human mind can foresee to-day. There is, however, science and science. There is a science that seeks solutions outside of God and of Christianity; and there is a science that seeks them with Christianity and with God. Of the first I shall not speak; for such science, I am profoundly convinced, has never attained to a true knowledge of man, is never free from tendencies to passion and pride, and ever seeks for light there where is nothing but death and darkness. I speak of Christian science, a science that places, as the very base and foundation of human reasoning, the principles of Christianity, and then hesitates not to speculate with freedom, with boldness, I will even say with audacity. I am daunted by the thought of no flight of the

human understanding when it is taken from the secure startingpoint of Christian faith; and in this I believe I do but follow the two greatest intellects of Christianity-St. Augustine and St. Thomas Aguinas. Nor is it less encouraging to see how our wise Pontiff, Leo XIII., with the most illustrious of the Bishops of Catholicity, has stimulated all men, including Christian laymen, to hasten to the aid of the working classes, not only as propagators of faith and charity, but also as teachers of Christian social science. From the time when Bishop von Kettler wrote upon the Social Question until our own day, a considerable number of Bishops, of priests, and of laymen have treated it in works more or less to the purpose. At the Congress summoned, with motives truly Christian, by the Emperor of Germany, a Catholic Bishop, Monsignor Kopp, took a leading part, in his own name and in the name of the Pope. In America Cardinal Gibbons is conspicuous for his liberal attitude. And in Europe I know none among Catholic Socialists (let the name be permitted me) braver than my beloved friend, Cardinal Manning, a social student fearless in speculation, effectual in enterprise. His conceptions are expressed, not by means of wordy books, but-after the manner of great and decisive intelligences—without nebulous or inaccessible abstractions, in brief, precise, and luminous formulæ. Manning, living as he does in the midst of the independent and tenacious English people, has not hesitated to put himself at the head of Christian "Socialism." Friend of the people, because the friend of God, he goes in advance of contemporary philanthropists, economists, philosophers, in his study of the possible means for restoring the dignity and amending the condition of the poor. No man is more beloved by the labourer; and his name is almost as dear among Protestants as among Catholics, among the rich as among the poor. Temperance, arbitration, peace-making, public charity, have in him an eloquent, a persistent, a fearless advocate.

I should wish to put on record certain proofs that Christianity has in truth done much for the science of social economy. It is indubitable that all men are bound to the duty of labour, and that for some this duty takes the form of a supreme necessity—a condition on which the labourer eats bread and feeds those he loves. But what is the labourer in the sight of Christianity? What holy and inalienable rights does it not recognise in him? A right to raise himself towards the infinite, a right to the intellectual nourishment of religion, and therefore a right to the time necessary for the worship of God. A right to repose, a right to honest enjoyment. A right to love in marriage, and to the life of the home. woman it recognises with her function of child-bearing in Christian marriage a right to time for the nurture of her children. In children it recognises a right to the supreme benefit of health, given them by God, endangered by overmuch work. In young girls it recognises a right to such moderation in their duties of labour as may assure them health and strength. In all, finally, it acknowledges the immortal soul, with its right to education, to salvation, to the time that these things need.

Now I cannot maintain that Christian science is able to harmonise, by one act, all these rights with the inexorable necessity of labour, of commerce, of industry; but most undoubtedly it has the mission and the duty to proclaim them, and to assert solemnly and perpetually their supremacy over all free contracts between employer and employed in every class and branch of labour; most undoubtedly it has the mission and the duty to make a searching and penetrating study of all those various interests which seem to be opposed, but which are capable of gradual reconciliation. Minds possessed of the light of Christian principle must not be daunted by the difficulties of such reconciliation between the cause of public wealth—altogether the product of labour—and the cause of Christian moral rights. Was it not held at one time that civil society

could not prosper without slavery? Yet do not certain industries yield now a hundredfold more than they yielded to the labour of slaves? It has been proved, again, to the satisfaction of Catholic and Protestant alike, that rest during one day in seven does not impair the aggregate productiveness of labour; so much does the quality or the quantity of work done in six days gain from the pause upon the seventh. The same appears to result from a just and equitable limitation of the hours of work, which, according to Cardinal Manning, should not exceed eight hours for the most laborious and ten for the lighter employments. Work protracted beyond these bounds does not, it would seem, add proportionately to the productiveness of the labouring classes. And though Christian science does not stop at this purely utilitarian consideration, it has a proper regard to the economic necessity of the production of wealth; it takes into consideration the injury to health and strength whereby excessive labour lessens the productive capacity, and the consequent loss to the aggregate possessions; it contemplates the possibility of the ruin to be wrought by the storm of revolution that threatens the world from the fury of a class brutalised by a toil without measure, without pause, a toil destructive of family love, of every kind of reverence, destructive of the sweetness of faith and worship and of hope of a life to come. It is too certain that if Christian morality and science fail to afford them aid, the operative classes will become ever blinder, ever angrier, ever more vehement against the order of civilisation which they hold to be the origin of their sufferings.

But, as I have said, this is not the sole view which Christian science takes of the labour problem. It acknowledges, further, the moral law and the law of charity as paramount in the whole ordering of civil life. It faces also the infinitely difficult question of the part to be taken by the modern State in the Social problem. Here Catholics of the greatest authority are not in agreement, but the divergence of opinion is more ap-

parent than real. To my mind, where the State recognises the principles of Christianity, a temperate intervention in the Labour question is just and effectual. The legislation of such a State, controlled by Christian authority and morality, infringes no private liberties and increases the public liberties by making the general good prevail. It respects the rights of property as it restrains the licence of the powerful, who in the name of liberty may attempt the rights of the poor. But, on the other hand, the intervention of the State that owns no Christian faith is productive of little but mischief. Its action must needs be arbitrary, injurious to individual liberty, and apt to make for that omnipotence of the modern State—as we see it in France—which is, perhaps, the greatest of all the present perils of civilised Europe.

God Almighty, I hold, has so constituted the Christian life that in every age, or rather in every series of ages, it appears with a new apologia, due to the new conditions of the race. Now, in our day, if I am not deceived, this new apologia will be the product of the Social Question. That question, formidable in the eyes of all, will surely make a great stride, a giant's stride, possibly before the old century dies and the new century dawns. And that progress will most certainly be made in the name of Jesus Christ living in His Church. To many an old apologia—Martyrdom; the more perfect Sanctity of the Church; the Doctrine of the Fathers; the Monastic Life; the Overthrow of Barbarous Powers; Christian Art and Literature; the new Poetry; the Harmony of Science and Faith; the Freedom of Communes; the Catholic Renewal of the Sixteenth Century; the new Forms of Charity instituted in the last two centuries—to these will be added the fresh apologia, deriving from a Social Question solved by Catholicism and by the science it inspires.

ALFONSO CARD. CAPECELATRO.

### Reminiscences of Father Cody.

F the Reverend Elphege Cody, Sub-Prior of the Benedictine Abbey at Fort Augustus, recently dead, there is likely to be little record; and if I, partly from some vague impulse for justice, and partly as a debt of friendship, set down in his regard some inadequate words, it may be that the many who knew him will hardly recognise the portrait, since I speak absolutely from a personal impression. I gained what knowledge of him I have from a companionship of something better than a year, during which time I lived with him, if not in daily conversation, in the frequent intercourse of master and pupil. Yet, though our recognitions were seldom, there was, on his side, as I think, and on my side certainly, an unacknowledged fellowship of desire of which each was aware; and I think he would have regretted my death as sincerely as I regret his. It was as though we two had met in silence on the high seas, and had signalled earnest farewells when it was now too late to interchange confidences. Then we drifted apart, and I saw no more of him.

He was a man who, differently placed, might have earned high praise among his fellows. He had quick sympathies with learning of all kinds; originally tolerant by nature, he had also read sufficient to learn the uselessness of bigotry, and in the detection of a fallacy he was miraculously keen. His conversation—when it was his whim to talk—was too rapid for full effectiveness; but, though he was quite reckless in his choice of words, I have known him, in the flow of untrained speech, to

rap out phrases which fitted his thought to admiration. writing suffered from the same faults. You felt in reading that he had flung upon his paper the first thoughts that came to him, and good things lay side by side with trivialities in his manuscript. Of himself, however, he was exceedingly hopeful, and I do not think he ever put away the determination one day to trisect an angle by plane geometry. It lets a window through a very different part of his nature when I add that he cherished a passionate disbelief that another should ever accomplish the same problem. Once I offered him a bogus solution, and I remember how vehemently he exposed the fallacy, and denied the general possibility of any solution. And in continuation of his devotion to the less difficult branches of pure mathematics, he was deeply exercised in the writings of the schools. There was no interpretation of the scholastic masters upon which he had not delivered a final judgment, and his lectures on this subject were admirable. I cannot easily forget the wealth and particularity of his knowledge, prepared as it was on all sides against the closest scrutiny and the farthest questioning.

But these were all his playthings. Had literature been to him a serious matter, literature or science or conversation or criticism or architecture—for to all his mere human interests led him—it was, I think, possible that in them he might have attained some eminence. As it was, his mind, teeming with activity, produced rampant growths that only needed care to grow up flowers. And care was the one devotion that he refused to them. For in truth life was to him so serious a concern that alone it sufficed to dull the edge of all the rest. Since mental sadness takes its rise from the grave conception of life, he learned to be profoundly unhappy because his life grew to be so serious in his anxious contemplation of it. What secrets he could dimly gather out of that meditation were sufficient for him; he took them gravely and a little nervously, and came

thence to have something not remote from contempt for the vaunted artist's conscience. For, the slave, as I take him originally to have been, of his studious impulses, he was taught by life to be their master, and for that gift he was ready to sacrifice achievement without any tears. He repressed things and men, therefore, because he had conceived a portent, an unsmiling influence which claimed his soul's fruitage. His face became a mask—a mask pale and beautiful, dejected, attenuated and unreadable. It was a face that had looked down on what was, in some sort, a human ruin, and had remained—indifferent. For in the light of his gifts and in the light of his art, he was, as I read him, a ruin. In the light of his life, since he learned from it all the austerities of emotion that he desired, he succeeded as not many men succeed; and therefore his end is obscurity.

He was the master of one gift which is granted only to the strong; he had the power of touching the hearts of his own choice, of young men, with an almost passionate loyalty to himself. I have known such to express a fervour in his regard for which himself could have given but little explanation. There was something in that sorrowful cast of face, that delicacy of bodily health, that wealth of talent, that baffling poverty of achievement, which irresistibly appealed to the hopes of younger men. He guessed his power, I think, but only by the faintest indications he permitted his surmise to be guessed. For his reserve was the most invincible of his possessions. About himself he clung to an absolute silence. His selfanalysis was probably too acute, and his sense of humour tingled too grimly with the mintage of his self-contemplation, that he should suffer the result to be exposed before his fellows. I have often caught myself over fruitless guesses at his likely thoughts, when he has hurried past, with a step rapid and light, his shoulders slightly shrugged, his unreadable face a trifle thrown forward. There are those of whom death can never seem to be the familiar, whose life runs co-existently with their

confidences, with their babblings of most friendly egoisms; in the case of these the cruelty of death is unbearable, for it changes friends. But with him death seems to be almost a continuance; it does no more than seal lips that were never opened in self-revelations.

VERNON BLACKBURN.

### The Cleric and the Chorus-singer.

I.

ADEMOISELLE FRANÇOISE was knitting by the light of a shaded lamp in the little parlour of the Presbytery, the click of her needles keeping time to the ticking of the clock, when a firm step on the gravel path of the little garden broke the silence. The door opened, and, without lifting her eyes from her work, Mademoiselle Françoise said:

"Is that you, Abbé? You are late."

"I have been kept at the bedside of La Margotte."

Mademoiselle Françoise tossed her head, thinking to herself, "La Margotte, indeed! A delightful penitent for a worthy priest to waste his time in visiting, when there were so many respectable members of his flock. Had not this unfortunate creature left the country years ago, young and pretty, to seek her livelihood in Paris, and after various experiences, including one as a chorus-singer, had she not come back in a horrible condition, poor and abandoned by all? And here was the Abbé wasting his time in trying to procure her salvation, which at best was very doubtful!"

The Abbé sat down, with the peculiar weariness which oppresses a man at the sight of the wreck of a woman. When he bowed his head towards the table you could see that the hair was already turning grey, though he was not much over forty. There was a long silence.

"Of what are you dreaming, Abbé?" asked his aunt, at last.

He roused himself from his reverie, and asked:

"Has the postman been to-day?"

"Yes; and he left a letter for you bearing the Paris postmark. What have I done with it?" She turned over her work-basket, seeking amongst its miscellaneous contents. "I put it here; it had a large red seal; it didn't look like an ordinary letter. Ah! here it is."

The Abbé opened it, turned it over several times, and finally put it into his pocket with an air of indifference, saying:

"I don't in the least understand what it means. It is from a notary at Paris, whose name I never heard, and who asks me to come and see him at once, as he has an important communication to make to me."

"Shall you go?"

"I shall have to, I suppose, some day."

"Have you no idea what he wants to see you about?"

"None. Probably someone has left a small sum to the church or the poor. As regards myself, I know of no 'uncle in America.'"

"Your mother had a cousin who, at the time of her marriage to my brother, left France for some colony to seek his fortune."

"Do you mean Cousin Jerome? He must be dead many years. Yes, dead like all the rest;" and he sighed.

Mademoiselle Françoise looked fixedly at her nephew. "What is the matter with you? Your life is calm and peaceful, you have nothing to regret. You did your duty to those whom God has taken, and He will reward you. All He ordains is for the best."

The Abbé did not answer, but crossing over to the piano opened it and played a few bars, when Mademoiselle Françoise said:

"It is late and you must be tired; you had far better go to bed."

"Do leave me in peace to the only pleasure I have!"

"But all the village will hear you; and to sing and play till midnight, as you so often do, is not proper!"

He turned quickly. "Listen to me, Aunt Françoise," he said, in a voice which she well knew—it was in this voice he spoke in the pulpit when he had to reprove his flock for some grave cause—"Listen to me, and take heed of my words, so that you may be able to repeat them to the stupid folk who fill your head with these ideas. Music is essentially a sacred art; it has at all times been used in the service of God, and we are told it is one of the joys of Paradise."

After all it was only a sermon, and she was accustomed to his sermons, so she dared to reply:

"If you sang hymns no one would find fault."

"Nonsense; what peasant knows the difference between a hymn and an operatic air?"

"And do you think I don't know? It is true I am no musician, but it does not need much learning to know that yours is not sacred music."

He took up one of several manuscript music-books and holding it out to her pointed to the title: "Judith; a Sacred Oratorio." She looked nonplussed, but not convinced; and taking the book she looked at every page and saw that the name of the Lord was frequently repeated.

After a short silence she said: "Yes, I see, but I don't understand what it means."

"It means that it is my work, the result of the labours of those nights at which you profess to be scandalised."

"You have written this?"

"Yes, I."

"You have written this music, these verses?"

"Yes."

She clasped her hands in sheer surprise. "Great Heaven! Is it possible! You have worked at it a long time?"

"More than two years."

"And you have never confided in me. You have concealed it all from me."

"I told no one because I was not sure of myself until the work was finished. Do you not remember how from a child I loved music? I learnt it by instinct, and it has been my pleasure, my consolation. In our peaceful life here I felt the constant desire to create something—it was an inspiration that made me begin at last. I fought against my desire as being somehow incongruous with my duties; but, one day, when I was turning over the leaves of the Bible, the history of Judith caught my eye, and I at once felt I had found a subject at last, and, almost unconsciously, the whole thing took form in my mind."

While speaking he began to play phrase after phrase, singing the different parts in a low voice. Aunt Françoise gazed at him in a sort of stupor, and when he left off he awaited her verdict with some anxiety, for was she not his first audience?

"It is very good," she said, in a tone of conviction; and in his joy he embraced her. This unexpected demonstration relieved Aunt Françoise from her unaccountable feeling of shyness, and she began to find fault and to criticise. Could he not have found some less risky subject? Certainly it was all in the Bible; still, Judith's conduct was hardly to be commended. But the Abbé stopped her at once, telling her plainly she was not competent to judge of Judith's behaviour, which had been inspired. So she contented herself with asking, "What are you going to do with it?" She had evidently touched upon a sore point, for the Abbé shut the piano sharply as he answered:

"Do with it? Nothing. I shall put it away in my desk, where it will be found after my death."

At this moment the clock struck midnight. Aunt Françoise gave a little cry of horror at the wicked lateness of the hour, and hastily gathering up her work, said "Good night, Abbé."

"Good night, Aunt Françoise."

#### II.

A WEEK passed, and the Abbé had not found time to visit Paris, when another and more urgent letter arrived from the notary, which brooked no delay; and after his early Mass the Abbé set off. On his return in the evening Mademoiselle Françoise was dozing over her knitting, and did not hear her nephew until he stood before her, and said solemnly: "Aunt Françoise, I am rich." What was he talking about? She rubbed her eyes, while he repeated, "Yes, I am rich, Aunt Françoise, I have thirty thousand francs a year." The thought crossed her mind that he must be raving; but no, he was as calm as usual. He continued: "You remember our speaking of Cousin Jerome? Well, he is dead. He died a month ago and I am his sole heir, the inheritor of thirty thousand francs a year."

During the next few days the Abbé said little about his inheritance; but once Mademoiselle Françoise saw him gazing at the portraits of his dead mother and sisters, and heard him murmur, "Too late, too late." He then took up his hat and stick with the air of a man who had at last made up his mind.

"Where are you going?" asked his aunt.

"To La Margotte."

"Always La Margotte! I am told she is out of danger; she has no need of you."

"How do you know?"

"I know she is not worthy of the interest you take in her; her life has been scandalous."

"Rubbish! Our Master forgave just such a woman. Don't you know there is more joy in Heaven over one repentant sinner than over ninety-nine just, who have no need of forgiveness?" and with this he left her.

What! was it possible that Margotte found greater favour in the sight of Heaven than Mademoiselle Françoise, with all

her virtues? According to that sinners had a far better chance than honest women. Here Mademoiselle Françoise pulled herself up, her thoughts seemed to her to be verging on impiety, and she hastened to the church to say her prayers and to forget them.

When she returned the Abbé was writing a letter, which he covered with his hand when she approached the table.

"Do not be afraid," she said, in an offended tone; "I am not curious."

But without answering her he took up a piece of paper, saying to himself as he perused it: "La Margotte is not strong in her spelling."

"Always that woman," thought poor Mademoiselle Françoise, but she overcame herself and offered to accompany her nephew to the post office. She had a great plan, a special inspiration from Heaven, for utilising the fortune of Cousin Jerome, and without allowing herself to be discouraged by his silence she proceeded to unfold it. They would build a church; she had thought it all out, the number of chapels, the pictures, the statues, the stained glass windows; there should be a spire; all this and more she poured forth, and as they regained the Presbytery, she asked:

"What do you think of it?" For all answer he turned to the piano and began playing "Judith."

A few days after, while the Abbé was absent burying a parishioner, a stranger arrived at the Presbytery. He was young and good-looking; but his curled moustache, long hair, and somewhat eccentric dress offended Mademoiselle, and she drily asked his name. "René Marin," was the answer. This was probably the person to whom the Abbé had written the mysterious letter. He confirmed her opinion by asking her where Mademoiselle Rose Margot lived.

"Mademoiselle Margot? I don't know such a person;" and she shut the door in his face. When she told the Abbé the

stranger's name he became quite excited, ordered a fowl to be added to their modest dinner, and himself fetched from the cellar a bottle of his best wine, before going in search of the visitor.

Mademoiselle Françoise in the kitchen soon heard him return, and then "Judith" was played on the piano until dinner was announced. During the meal she had leisure to observe the mysterious guest. He was certainly nothing great, but evidently an artist who knew a good deal about La Margotte, though she could not understand the drift of his remarks. When he left he carried with him all the Abbé's precious manuscript.

The Abbé had to submit to a strict cross-examination that evening, and as he was not clever at evasion she soon knew all the facts. The young man was a composer of some talent who had been asked for his opinion about "Judith."

- "How did you make his acquaintance?"
- "He was introduced to me."
- "By whom? By La Margotte, I suppose."
- "Yes, by La Margotte. He is the son of one of her old comrades at the opera."
  - "And what does La Margotte's friend say?"
- "He has overwhelmed me with praise. He told me—but no, I won't tell you, for fear he may be mistaken."
  - "He has taken your manuscript to Paris?"
  - "Yes, to show to other musicians."

She saw he was concealing nothing from her, and she determined to take advantage of what she considered a propitious moment to return to her cherished project of the church.

- "You never speak to me of your inheritance: what are you going to do with it? Have you thought over my proposal?"
- "No," he answered drily, and he opened his breviary, which she knew meant that he did not mean to say another word.

#### III.

ONE evening the Abbé suddenly announced that he was going to Paris the next day. Mademoiselle Françoise asked with surprise, "What for?"

"To see M. René Marin."

This journey was followed by several others, and it was at last decided that "Judith" should be brought out. There was only one drawback: no manager would consent to have the work performed at his own risk, unless he was allowed to announce the name and profession of the composer, the fact of his being a priest being likely to interest the public. To this the Abbé strenuously objected; it seemed to him a sacrilege to trade thus on his sacred character. There was only one alternative, that the Abbé should bring it out at his own expense, and to this he consented. The management of the whole affair was confided to René Marin; and although, to the simple mind of the Abbé, the sum required for its accomplishment seemed enormous, still he was rich and it was his pet hobby.

Meanwhile Mademoiselle Françoise was pursuing her own course with some misgivings. She corresponded with the architect of the diocese, who finally submitted a splendid design to his client. The Abbé took no notice of this when it arrived, but the next day Mademoiselle Françoise caught him gazing at it lost in thought. She went up to him and said, joyfully:

"I knew you would like it!"

He looked at her with surprise.

"Like it! I sacrifice one of my finest scenes; but it cannot be helped, and the whole gains immensely in dramatic effect." He was thinking of his oratorio.

The great night came, and a storm of applause greeted the new work. The Abbé, like a man in a dream, reached the station to find the last train had gone. The shock brought him back to the realities of life. What had he done? To-morrow,

when the bell called the Faithful to Mass, they would find the altar deserted. In his distress he appealed to the railway officials, and by their aid he found that travelling all night by a circuitous route he could reach his village in time.

The dawn was breaking when he knocked at the Presbytery door, where Mademoiselle Françoise was keeping her vigil, a prey to agonising fears. He was touched by the good woman's joy at seeing him safe, and he told her briefly of his success, and how he had lost his train, and then betook himself to the church. Mademoiselle waited impatiently for the end of Mass but as the Abbé was leaving the sacristy a message was brought to him that La Margotte was worse, and he at once accompanied the messenger and did not return till noon.

"Is she dead?" asked his aunt.

"No, but dying and unconscious. Go and tell the sacristan to toll the passing bell."

"What! for that Margotte?"

"Do as I tell you, and do not interfere in what does not concern you;" and she left to execute his order without daring to reply.

On her return she found René Marin seated in her special chair, her work-basket upset and covered with a pile of newspapers.

He greeted her gaily. "You come in good time, Mademoiselle Françoise; I am going to read the notices of 'Judith' to the Abbé. I hope you will scold him. Fancy his running away last night, and so obliging me to follow him here to tell him of his triumph!"

Under other circumstances she would have put the young man in what she thought his proper place; but her curiosity to hear all that happened prevented her making any demonstration. René read out some six or seven eulogistic notices of "Judith" and its composer, about whose identity much curiosity was expressed.

"Is it not a victory?" he cried. "All the lyric theatres of Paris are open to you, and their directors at your feet!"

The Abbé smiled faintly. "You speak to me of theatres; you forget what I am."

"That is true. Yet—if I were the composer of 'Judith'—still, if you can't write operas, you can write oratorios which are certain of acceptance."

The passing bell began to toll. The Abbé bowed his head and folded his hands.

"La Margotte is dying; pray for her."

"Poor Margot, poor girl!" and after this one sentence of regret René Marin took up another paper to continue his reading, but the Abbé said gently:

"Stop; it is useless to go on, we are only wasting precious time. I yielded to a fatal influence in absorbing myself in this work, which I began at first only as a recreation. I neither may, nor can, continue."

"What do you mean? Are you not going to make yourself known?"

"No"

"But this is absurd!"

"My resolve is fixed. I have reflected much since yesterday, and I cannot explain to you what you would not understand."

"And do you mean to say this great victory is to be thrown away?"

"It need not be that. You tell me all the theatres will be open to the composer of 'Judith.' To-morrow they will know you for its composer."

"Do you mean that I am to sign your work?"

"That is what I wish."

"A truce to such pleasantry. I am no man's ghost."

"These are mere words. I simply make over to you the honour and profit of a success which without you would never have been achieved. I renounce my share in it, that is all."

An hour later René Marin departed; and when Mademoiselle Françoise, who had left them to their discussion, returned, she saw the Abbé had piled several logs of wood on the hearth, upon which were burning the Paris journals.

"Well?" she asked.

"He persists in his refusal, but he may give in at the end."

Mademoiselle Françoise took the topmost paper from the pile, which the fire had not yet reached. "Let me keep this." But he took it from her, saying sternly: "No; understand well, that we are never again to allude to this matter, never!"

The bell began to toll the death-knell: he gazed at the dying embers.

"La Margotte is dead. It is the death-bed of a chorus-girl that is the death-bed of my ambition. What can the stage ever be to me when it meant this for her? We will bury her on the day after to-morrow. Write to the architect and ask him to come here on that day. Fetch his plans, and we will look at them together."

GEORGE VAUTIER.

### In Exile.

#### PART II.

#### F. THOMAS GIBSON.

TATHER VINCENT TORRE quitted Bornhem, August 20th, 1683, accompanied by B. Ludovicus Labiniau, and went to SS. Giovanni e Paolo at Rome, leaving the Community to be governed by the Sub-Prior, as *Vicar-in-capite*, who continued for full two years. Bornhem was threatened by war in 1683, and so the best ornaments and linen of the church, silver plate, pewter, all deeds and writings, and the sum of 1,200 florins, were packed in two boxes and sent to the Prior of the Convent of St. Paul at Antwerp, for safe custody, till the danger was passed.

#### F. WILLIAM COLLINS.

F. William Collins was chosen Prior in 1685. At this time the Community consisted of only five Religious, and it was with great difficulty that the duties of the choir were carried out. The evils arising from the suppression of the Secular College were now apparent, for the supply of novices fell far short of the requirements of the time.

#### F. JOHN OVINGTON.

F. John Ovington, after being Vicar-Prior for three years, became Prior about the beginning of 1691. F. Peter McDermott, a learned Irish Dominican, was instituted lector of philo-

sophy, 1691, by the Master-General, and was also appointed Novice-Master. He left Bornhem in 1694.

# F. RAYMUND GREENE.

Being chosen Prior in 1694 and 1697, F. Raymund Greene governed the Community for two triennia. F. Edward Bing came to reside again at Bornhem in 1697, being driven out of England by legal prosecution for his priesthood. He was blamed by the old Fathers for the unadvised surrender of SS. Giovanni e Paolo at Rome, and tendered the resignation of the Provincialship about June, which the Master-General accepted. In consequence, too, the Fathers afterwards took active measures to prevent the Master-General's absolute appointments, and secured at first the nomination, and eventually the capitular election, of their own Provincials.

# F. WILLIAM THOMAS BARRY.

The necessities of the English Mission and the establishment of the College of St. Thomas Aquinas at Louvain taxed the resources of the English Province; in 1700 an Irish Dominican, F. William Thomas Barry, had to undertake the government of Bornhem.

#### F. GILBERT PARKER.

The installation of F. Gilbert Parker as Prior took place in 1703. In 1704 F. Albert Lovell (from Rome) undertook the lectorship of controversial theology. From the year 1700 to 1710 there was not a single postulation for the habit in the Province; and in order to prevent the extinction of the Convent, it was determined to revive the Secular College. F. Peter Antoninus Thompson, who had been professed in 1696, at Naples, was assigned, in 1703, to Bornhem, to organise the establishment and open the College, which rapidly increased, and became one of the great educational centres for the youth of England and Flanders. And now the ulterior designs of the

Count of Bornhem respecting Bornhem, to which an allusion has been made, came to light. The Count endeavoured to resume feudal dominion over the house and land which his father had granted to the English, and claimed the nomination of the Prior. The late Irish Superior was too lenient in opposing him, so that F. Raymund Greene, yielding to his brethren's entreaties, stayed at Bornhem, instead of proceeding into England, in order that his influence might help to check the untoward progress of the matter. The opposition of F. Antoninus Thompson, F. Raymund Greene, and F. Alan Pennington, and the rejection of his nominee, led the Count to carry complaints to the Master-General; and F. Antoninus Thompson went to Rome to defend his cause. The matter had a favourable issue for the Fathers. F. Gilbert Parker resigned his Priorship in February, 1705. He left Bornhem for the English Mission in 1707, but being shipwrecked in a hurricane, December 8th, was drowned in the Port of Ostend.

# F. THOMAS WORTHINGTON.

F. Thomas Worthington was installed as Prior in 1705. All the windows of the church were shattered, June 24th, 1706, by a violent hailstorm. During the wars which transferred the government of Belgium from Spain to Austria, the Provincial secured a letter of protection in favour of the Convent from the General of the Allied Armies:

Camp at Tongres, May 18th, 1706.

Sir,—I have received your letter of the 14th inst., and send you herewith the *sauvegarde* you desire for the English Convent of Bornhem, as a mark of the regard I shall always be glad to show, not only to my countrymen, but in a particular manner to all such others for whose unfortunate circumstances the piety of well-disposed persons has designed quiet and peaceable retirements.

I am, Sir, your most humble servant, MARLBOROUGH.

A second time F. Thomas Worthington was elected Prior, in 1708, but his term of office soon came to an end by his appointment to the Provincialship.

# F. ALAN PENNINGTON.

F. Alan Pennington was installed Prior in 1708. The Secular College now began to produce its desired effects in religious vocations. In May, 1708, F. Antoninus Thompson received faculties from the Bishop, and with consent of the parish priest of Bornhem, began, in September, to preach and catechise publicly at the eight o'clock Mass. Early in 1710 some difficulty arose about this preaching and hearing confession; but it was removed by the Rural Dean. In the Convent moats, in 1710, were caught three hundred carp, of which two hundred were returned into the water: linden trees were planted around the moats.

# F. Ambrose Thomas Grymes.

After first declining, on account of ill-health, the Priorship to which he was elected in 1711, F. Ambrose Thomas Grymes was installed. To the Convent was given, in 1712, a relic of the blood of the Dominican Pope, St. Pius V., whose canonisation was here celebrated with a most solemn octave. In the time of the Emperor Hadrian, and about A.D. 124, a Christian officer of the Imperial household named Amantius was condemned to death at Rome for his faith, and suffered the thirteenth milestone on the great Via Salaria The body of the Martyr was buried in the Christian catacomb of his family; and in the time of Innocent XI. his tomb was happily discovered in the explorations which were then beginning to bring to light again the grand burial-places of the earliest Christians. The Pope gave the relics to Cardinal Howard, who caused the bones, which were entire, but disjoined to be set together with the greatest skill, and placed within a rich shrine. When the Fathers abandoned their Roman Convent of SS. Giovanni e Paolo in 1697 these relics were sent to the English Dominican Sisters of Brussels, from whom they were obtained in 1710. For want of leisure on the part of the Bishop of Ghent, the opening of the coffer at Bornhem was delayed for a long time. At last the Chevalier de Bornhem, Lord of Beaupré, gave a new altar in honour of the Martyr, to replace that of St. Catherine. This altar arrived in 1713, and the Bishop opened the coffer. The fractured bones were most carefully put together again, being connected with wire, and each joint was secured with the Episcopal seal. The fracture of the skull showed the death-blow from the lictor's club. relics, with the ampulla of the Martyr's blood, were then placed again in the shrine with sides of crystal. The yearly festival of St. Amantius was kept on June 14th, and attracted the great devotion of all the Faithful of the surrounding country.

# F. THOMAS GIBSON.

F. Thomas Gibson was elected Prior in 1714, and was, moreover, professor of theology and Master of Novices. In 1716 differences with the parish priest cropped upagain, and were carried before the Council of Flanders. The testimonies of old inhabitants of Bornhem were obtained as to the Fathers' exercise of their rights from their first settlement. Deputed by the Bishop of Ghent, the Dean of Dendermonde made the final agreement, by which the Fathers engaged to exhibit their licence of admission into the parish; not to employ strangers as confessors without the pastor's leave; not to have processions through the parish or exposition of the Blessed Sacrament without episcopal consent; to have their Masses, except at eleven o'clock, at uncertain times, without bell or signal; and not to preach, or catechise, or sing solemn Mass without the Bishop's ordination. But if the Feasts of St. Thomas Aquinas, St. Amantius, or the Exaltation of the Holy Cross fell on a Sunday, and also on All

Saints', Christmas Day, Easter Sunday, Whitsuntide, the Annunciation and Purification, Corpus Christi, the Finding of the Holy Cross, Rosary Sunday, and Feast of St. Joseph, the Fathers might ring a bell, if the celebration was not in the time of the parochial offices. And, lastly, after their evening office on Sundays and holidays they might give Benediction of the Blessed Sacrament with the pyx.

# F. THOMAS WORTHINGTON.

For the third time elected Prior in 1717, F. Thomas Worthington returned from England; and when his term was fulfilled, was re-chosen for another triennium. There died in the Convent, in 1718, William Worthington, who being (in desire at least) a candidate of the Order, received the religious habit with the last anointing on his death-bed, from his uncle, the Prior, and was buried in the church near the Altar of St. Thomas Aquinas, where a marble monument was placed to his memory. The parish priest demanded a formal declaration that the last Sacraments and burial had been given by his permission only, and that the Fathers had no right to exercise those functions, and stood bound to the payment of all burial dues. This claim was met by a simple declaration, that in the present case the Prior had acted with the consent of the pastor, and had paid him his funeral dues; and it was added that strangers were called in as confessors for the two Feasts of the Holy Cross and those of St. Amantius and St. Dominic, with the parish priest's sanction. For the gift of £120 by the widow of the Hon. Henry Charles Howard, of Norfolk, a perpetual weekly Mass was accepted, March 5th, 1722, for the soul of Henry Stafford-Howard, Earl of Stafford, who died in April, 1719.

#### F. DOMINIC WILLIAMS.

Elected Prior in 1724. By will, proved in 1720, William Hungate left £100 to the Dominican Province, and desired a

Mass from each priest, and a place among benefactors. F. Dominic Williams was instituted Provincial in 1725, and in the same year was raised to the Episcopate.

# F. THOMAS WORTHINGTON.

F. Thomas Worthington, installed in 1725, was instituted Provincial in 1726.

# F. ALAN PENNINGTON.

F. Alan Pennington again took up office in 1726, and closed his life in March, 1728, in the fifty-ninth year of his age.

# F. JOSEPH HANSBIE.

F. Joseph Hansbie was installed in 1728, and after the end of his triennium was chosen again. In 1729 was professed F. Joseph Eyston, of the Berkshire family. Under the name of Bonaventure, he joined the English Franciscan Recollects of Douay, was in England for three years, went to the Holy Land, was in Egypt for two years, and governed his brethren in Canada for some time. In devotion to the Holy Rosary, and by dispensation of Pope Benedict XIII., he received the Dominican habit at Bornhem.

# F. ANDREW WYNTER.

The Priorship of F. Joseph Hansbie was brought to a close five months before normal time by his election to the government of the Province. In 1735 F. Andrew Wynter was placed in the Prior's stall, and on re-election resumed it in 1738. During his residence at Brussels, in 1734, Thomas Bruce, Earl of Aylesbury, founded an anniversary to be read out for Charlotte, his late Countess. The turret of the church was rebuilt in 1736, at the cost of more than 500 florins, as the old one was tumbling down with age.

# F. AMBROSE BURGIS.

Before he was chosen Prior, F. Ambrose Burgis had spent nearly thirty years in teaching at the English College in Louvain, and ten years on the English Mission. He was installed in 1741. Lady Catherine, widow of Lord Petre, in 1742, gave an alms of £10 for a solemn Mass (celebrated November 2nd) for the restoration of the health of her husband, Charles, Baron Stourton. The Prioress of the English Nuns at Antwerp, Mother Howard, gave a chasuble and a double veil for a chalice. In 1743 the front, back, and lower part of the side of the church were repaired and stuccoed; and the church roofed again with four thousand slates. "The Cardinal's Chamber" was also improved.

# F. LAWRENCE BARBOUR.

F. Lawrence Barbour was installed in 1744. In 1743 the study of philosophy was transferred from the College of Louvain to Bornhem, and F. Lewis Lake, with his two students, were assigned to this Convent; but all returned to Louvain in 1744. Catherine, Baroness Stourton, in 1745 gave £100 as the endowment of a perpetual weekly Mass, and an anniversary Mass, for the soul of her son, Robert, Baron Petre, who died in 1743. In 1747 the brewery yard was paved with brick and stone. The old brewery was made into a hospitium, and a new one built. The Prior petitioned the Empress Maria Teresa that Bornhem might fully share in all the privileges of Dominican Convents; and under the sway of Austria the Convent enjoyed equal liberties.

#### F. DOMINIC DARBYSHIRE.

F. Dominic Darbyshire had been on the English Mission for twenty-one years, when he was elected in 1747. The importunity of Lord Clifford of Ugbrooke caused him to resign the office in 1750, when he returned to Chudleigh. Robert, Baron Stourton, and Lady Catherine his wife, made in 1748 a free gift of £100. The Baroness, moreover, gave 129 ells of linen for albs, amices, purificatories, and towels, and 30 ells of green stuff for bed-curtains in the infirmary; also a suit of church stuff, of white silk ground with large gold flowers, for the high altar, comprising antipendium, vestments for priest, deacon, and subdeacon, and an embroidered chalice veil; and £50 to be expended in repairing the church roof.

# F. VINCENT TEASDALE.

The next election was in favour of F. Thomas Worthington, but his extreme age excused him from office; and F. Vincent Teasdale was then unanimously chosen. Mrs. Hill left a legacy of £10, to be remembered amongst benefactors; Catherine, Baroness Stourton, gave 100 glds. towards the new Altar of St. Thomas Aquinas erected about this time, and an embroidered cope and veil for Benediction.

# F. JOHN CLARKSON.

F. John Clarkson was installed in 1753. In 1753 Mrs. Tourville gave the clock in the steeple, and at different times 100 glds. towards gilding St. Thomas's Altar; £50 for the two new tabernacles, St. Hyacinth's image and the gilding of it, and St. Joseph's image; and Lady Gage paid for gilding the tabernacle of the high altar. About this time were founded an annual Mass for Joseph Porter, of Old Elvett, Durham, and one for Mrs. Porter, with a weekly Mass for both. In 1754 Catherine, Baroness Stourton, gave £100 for a weekly Mass and an anniversary for the soul of Charles, Lord Stourton, her late husband, with a memory of herself whilst living, and for both after her decease. The Fathers obtained, in 1755, the royal amortisation of thirty pieces of land containing 7,888 roeden, and valued at 13,717 glds. These lands had been acquired at various times. The expenses of the amortisation amounted to 2,450 glds.; and

when the Fathers were unable to pay the debt, the Baroness Stourton sent them £200 in their distress.

# F. PIUS BRUCE.

Before he could set out on his journey into Flanders, F. Dominic Darbyshire, elected Prior in 1757, died at Chudleigh. Then F. Pius Bruce was chosen. Elizabeth Tourville, widow of Francis Tourville, of Aston Flamvile, died in 1756, and by her death the Convent came in for more than £5,000, on the sole condition of maintaining the mission at Aston, for which the Tourvilles left their library, vestments, and everything necessary for a chapel, and a quantity of household furniture and goods. The mission had £30 a year from the Convent. By the Provincial Chapter of 1758 were founded in the Convent a weekly Mass for Mr. and Mrs. Tourville and their only son, George, and three anniversaries with the Office of the Dead.

# F. VINCENT TEASDALE.

A second time F. Vincent Teasdale was elected Prior, in 1760. After this term of office, at the request of the Sub-Prior, the Provincial gave him vicarial powers of government; and afterwards, with the Master-General's dispensation of interstice. he was re-elected, in 1764, to the Prior's stall.

# F. THOMAS NORTON.

F. Thomas Norton, elected in 1767, soon arrived from Hinck-ley. The Convent buildings had become so inconvenient and dilapidated, that the collection of funds was begun for the entire renewal of them. Among the benefactors for this purpose were Charles, Baron Stourton, Baroness Stourton, Lord Dormer, Lord Fingal, the Hon. Mr. Plunkett, Sir Harry Englefield, Mr. Samuel Ellis, Mr. John Wade (of Leeds), Mrs. Bridget Southcote, Mrs. Blount (widow), and Mrs. Stratford. Mrs. Dorothy Thorold in 1768 left 6,500 florins for rebuilding a wing of the Convent,

and the legacy fell in after her death in 1773. The old Convent was thrown down in 1769, and the new one begun, under the direction of Mr. Jan Vangelder, architect, of Brussels, for whose singular services the Fathers acknowledged their great obligations with the presentation of a gold watch and sum of money. The designs of the new building were drawn by F. Lewis Brittain.

# F. AMBROSE GAGE.

During the Priorship of F. Ambrose Gage, the success of the Secular College rendered it necessary to provide better accommodation for from one hundred to 150 students. The first stone of the new College was laid in 1771, and the old buildings were Much debt had to be contracted to carry out the undertaking, but in the course of a few years the loans were cleared off. The new Convent and College formed a large and handsome building of brick and stucco, but the old church remained and the new sacristy was not erected. A legacy of £200 was received in 1772 from the father of FF. Albert and Antony Underhill. Dorothy Compton, widow of William Thorold, of Little Panton, county of Lincoln, died at the Convent of English Dominican Nuns in Brussels, in 1773, aged eighty-two years, and directed, the Fathers of Bornhem to say the Office of the Dead and Masses for the repose of her soul and the souls of her relatives -- for the requital of all which she gave a capital of 1,000 florins. A new moat was completed in 1772, long walks were made through the lands, and a fishpond was placed opposite the Students' Island.

## F. THOMAS NORTON.

About the end of 1773 F. Thomas Norton was again made Prior. At this time the Emperor Joseph II., the avant courier of the French Revolution, was beginning his despotic innovations in Church discipline, and had decreed that no man should take olemn vows without the sanction of the secular power, or

before he was twenty-five years of age. The Prior sent due notice of the profession of the Religious to the Fiscal of Flanders. The vacancy of the Rectorship of the College of Louvain gave an opening for the talents and learning of the Prior, which in 1775 led to his resignation of his office.

# F. HYACINTH HOUGHTON.

In 1775 F. Hyacinth Houghton was recalled from England to the Priorship.

# F. JOHN KEARTON.

F. John Kearton was installed in 1778. The Imperial decrees of the Emperor Joseph II., as to the age for Religious vows were now in full operation. To the Convent, Catherine, Baroness Stourton, gave, in 1779, £20; and, later in the same year, £25 for fitting up the church organ, towards the purchase of which, from the Abbey of Rosendale, F. Benedict, Short presented £20. The same lady gave, during the same year, £50 towards building the infirmary; £30 for fitting up the little dormitory; £20 towards finishing the infirmary; and in 1781 £50 and £98, for satisfying the debts of insolvent students. Mrs. Bridget Southcote gave £80. Elizabeth Mary Michael, Countess Dowager of John Paul, fourth Earl of Stafford, presented to the Convent the white zuchetto and scarlet camauro of Benedict XIII., which were given to the Earl at Rome, at the time of the Pope's death in 1730, immediately as they were taken from the Pontiff's head by two Cardinals, of whose offices they were perquisites. memorials of the saintly Pontiff are still preserved.

## F. RAYMUND BULLOCK.

In 1781 F. Raymund Bullock became *Vicar-in-capite*, and F. Joseph Edwards was elected Prior, but died of apoplexy at Hinckley before he set out for Flanders. Thereupon F. Ray-

mund was chosen in his place. The first Chapter, according to the Imperial Edict, was held in June, 1782, at Bornhem, when F. Raymund was made Prior for four years. Mrs. Bridget Southcote, of Woburn Lodge, near Chertsey, daughter of Sir Francis Andrew, Bart., and relict of Philip Southcote, left £600 for the foundation of two weekly Masses, and six solemn anniversary Masses with Office of the Dead each time. From Lady Stourton were received benefactions of £50 and £100.

# F. CHARLES BULLOCK.

In the second Chapter according to the Imperial Edict, held at Bornhem in 1786, F. Charles Bullock was elected Prior, whose patents were read and accepted by the Community. The revolt of the whole nation soon put an end to the usurpations of the Emperor Joseph II., and the election of the Prior took place in a normal manner in 1789, when F. Charles Bullock, by dispensation, was chosen for another consecutive term. It is said that whilst he presided over the Community the Convent was never in a more flourishing condition.

## F. ANTHONY UNDERHILL.

It was a terrible time during which F. Anthony Underhill governed the Convent of Bornhem—its last Prior. The French Revolution prevailed; and in the latter part of 1792 the tyranny of the Republic extended over the whole of Belgium. The Fathers were kept in constant alarm for many weeks. Their part of the country fell under the military surveillance of General Eustace, an American, who, in a letter addressed to the Prior in 1793, declared that he had protected his district so that not one family or altar had been disturbed or polluted; but at the same time owned that the conduct of the French troops had been truly infamous, and that the numberless vexations which the people received from his fellow-officers and soldiers almost justified their indiscriminate aversion

from every individual wearing the French uniform. The defeat of the French in March, 1793, relieved the country for a time. The Fathers now hoped that the worst had passed, and made a "free gift" of 61 fl. 1. 1. and thirteen and a-half ounces of old silver to the Emperor of Austria, towards the expenses of the war. But in the spring of 1794 the French renewed the invasion, and in June entered Brussels in triumph. Thence the English Dominican Sisters hurried to Bornhem, and threw themselves on the protection of their countrymen. It was now evident that safety lay only in immediately seeking an asylum in England. The Fathers and Sisters fled from Bornhem on June 25th. The Holy Cross and valuable relics they carried away, but those of St. Amantius, enclosed in a box, were securely secreted in the private house of a friend. The refugee Fathers were Vincent Patient, Augustin Noel, Lewis Brittain, Anthony Underhill, Bernard Smith, Hyacinth Brown, Vincent Bowyer, Pius Potier, Benedict Atkinson, John Fenwick, Joseph Smith, Thomas Wilson, Antoninus Angier, Ambrose Woods, Raymund Tuite, and Thomas Dias Santos; also two foreign Dominicans, F. Benedict Caestryck and Hyacinth Lefebre. The company of the Sisters consisted of Mary Ann Calvert, Ann Dominica Brooke, Louisa Allgood (Prioress), Mary Magdalen Joseph Hunt, Margaret Joseph Smith, Mary Magdalen Bastow, Mary Rose Stowers, Catherine Teresa Dantan, Mary Teresa Leadbitter, Rosalia Bourdon, and Emily Cloppes, choir-nuns; Jerome Kitchen and Catherine le Roi, lay-sisters; and Mary Stennet, a choir-postulant. The two companies reached London together, July 16th, and thence the Sisters established themselves at Hartpury Court, near Gloucester, and the Fathers at Carshalton. And thus the Convent of Holy Cross of Bornhem came to an end after it had flourished for 136 years.

# OUT OF EXILE.

In the pages of MERRY ENGLAND, under the article entitled

"Bygone Colleges," the subsequent fate of Bornhem has been sketched: how the buildings narrowly escaped destruction by fire in the warfare; how the property was seized and sold by the French Government and bought back by the English Fathers; how the Secular College was restored for a time and finally failed, but conventual observance could never be established there again; and how the whole property was sold in 1825. The last of the Fathers of Bornhem, F. Antoninus Angier, died in 1850, in the eighty-ninth year of his age. His span of life was thus lengthened far beyond the usual limits, till the establishment of a Convent at Woodchester showed that, in the good course of Divine Providence, the English Dominicans were to flourish again in their Fatherland, and to be no longer "In Exile."

RAYMUND PALMER, O.P.

# A Corymbus for Autumn.

\*\*EARKEN my chant, 'tis As a Bacchante's,

A grape-spurt, a vine-splash, a tossed tress, flown vaunt 'tis!

Fuming song spilt from the heart lift-up

Of the reeling Maenad, as swirled from a cup

That dripping aslant is;

Nay, blood from a heart that a grape palpitant is! Suffer my singing,

Gipsy of Seasons, ere thou go winging; Ere Winter throws

His slaking snows

In thy feasting-flagon's impurpurate glows!

The sopped sun—toper as ever drank hard—

Stares foolish, hazed,

Rubicund, dazed,

Sotty with thine October tankard.

Tanned maiden! with cheeks like apples russet,

And breast a brown agaric faint-flushing at tip,

And mouth too red for the moon to buss it,

But her cheek unvow its vestalship;

Yea, whose overleaned face, like the reflex rose

Of a hanging vapour, its own grain shows

In the candid cool Of the lunar pool;

Whose mists enclip

That steel-clear rondure illuminous,

Until it crust

Rubiginous

With the glorious gules of a glowing rust.

Far other saw we, other indeed,

The crescent moon, in the May-days dead,

Fly up with its slender white wings spread

Out of its nest in the sea's waved mead!

How are the veins of thee, Autumn, laden?

Umbered juices,

And pulpèd oozes

Pappy out of the cherry-bruises,

Froth the veins of thee, wild, wild maiden!

With hair that musters

In globèd clusters,

In tumbling clusters, like swarthy grapes,

Round thy brow and thine ears o'ershaden;

With the burning darkness of eyes like pansies,

Like velvet pansies

Wherethrough escapes

The splendent might of thy conflagrate fancies;

With robe gold-tawny not hiding the shapes

Of the feet whereunto it falleth down,

Thy naked feet unsandallèd;

With robe gold-tawny that does not veil

Feet where the red

Is meshed in the brown,

Like a rubied sun in a Venice-sail.

The wassailous heart of the Year is thine!

His Bacchic fingers disentwine

His coronal

At thy festival,

His revelling fingers disentwine

Leaf, flower, and all,

And let them fall

Blossom and all in thy wavering wine.

The Summer looks out from her brazen tower,

Through the flashing bars of July,

Waiting thy ripened golden shower;

Whereof there cometh, with sandals fleet,

The North-west flying viewlessly,

With a sword to sheer, and untameable feet,

And the gorgon-head of the Winter shown

To stiffen the gazing earth as stone.

In crystal Heaven's magic sphere

Poised in the palm of thy fervid hand,

Thou seest the enchanted shows appear

That stain Favonian firmament;

Richer than ever the Occident

Gave up to bygone Summer's wand.

Day's dying dragon lies drooping his crest,

Panting red pants into the West.

Or a butterfly sunset claps its wings

With flitter alit on the swinging blossom,

The gusty blossom that tosses and swings,

Of the sea with its blown and ruffled bosom;

Its ruffled bosom wherethrough the wind sings

Till the crispèd petals are loosened and strown Overblown, on the sand;

Shed, curling as dead

Rose-leaves curl, on the flecked strand.

Or higher, holier, saintlier when, as now,

All nature sacerdotal seems, and thou.

The calm hour strikes on yon golden gong,

In tones of floating and mellow light

A spreading summons to even-song:

See how there

The cowlèd night

Kneels on the Eastern sanctuary-stair.

What is this feel of incense everywhere?

Clings it round folds of the blanch-amiced clouds,

Upwafted by the solemn thurifer,

The mighty spirit unknown,

That swingeth the slow earth before the embannered Throne?

Or is't the Season under all these shrouds

Of light, and sense, and silence, makes her known

A presence everywhere,

An inarticulate prayer,

A hand on the soothed tresses of the air?

But there is one hour scant

Of this Titanian, primal liturgy;

As there is but one hour for me and thee,

Autumn, for thee and thine hierophant,

Of this grave ending chant.

Round the earth still and stark

Heaven's death-lights kindle, yellow spark by spark,

Beneath the dreadful catafalque of the dark.

And I had ended there:

But a great wind blew all the stars to flare,

And cried, "I sweep the path before the moon!

Tarry ye now the coming of the moon,

For she is coming soon;"

Then died before the coming of the moon.

And she came forth upon the trepidant air,

In vesture unimagined-fair,

Woven as woof of flag-lilies;

And curdled as of flag-lilies

The vapour at the feet of her,

And a haze about her tinged in fainter wise.

As if she had trodden the stars in press,

Till the gold wine spurted over her dress,

Till the gold wine gushed out round her feet;

Spouted over her stained wear,

And bubbled in golden froth at her feet,

And hung like a whirlpool's mist round her.

Still, mighty Season, do I see't,

Thy sway is still majestical!

Thou hold'st of God, by title sure,

Thine indefeasible investiture,

And that right round thy locks are native to;

The heavens upon thy brow imperial,

This huge terrene thy ball,

And o'er thy shoulders thrown wide air's depending pall.

What if thine earth be blear and bleak of hue?

Still, still the skies are sweet!

Still, Season, still thou hast thy triumphs there!

I gave thee half, but lo! thou hast the all.

I will not think thy sovereignty begun
But with the shepherd sun
That washes in the sea the stars' gold fleeces,
Or that with day it ceases,
Who sets his burning lips to the salt brine,
And purples it to wine;
While I behold how ermined Artemis
Ordained weed must wear,
And toil thy business;
Who witness am of her,
Her too in autumn turned a vintager;
And, laden with its lamped clusters bright,
The fiery-fruited vineyard of this night.

FRANCIS THOMPSON.

# Personal Recollections of Prince Baldwin of Belgium.

ALDWIN, better known as Baudouin, eldest son of Philip, Count of Flanders, and Marie, Princess of Hohenzollern Sigmaringen, was born at Brussels on June 3rd, 1869. The Queen of the Belgians, who was with her sister-in-law when the child was born, entered the adjoining room where the Ministers and Officers of State were assembled, and exclaimed, "Let us thank God, gentlemen, we have a Prince": an incident always cited with admiration by those who were present, for the poor Queen had lost her own and only son a few months previously.

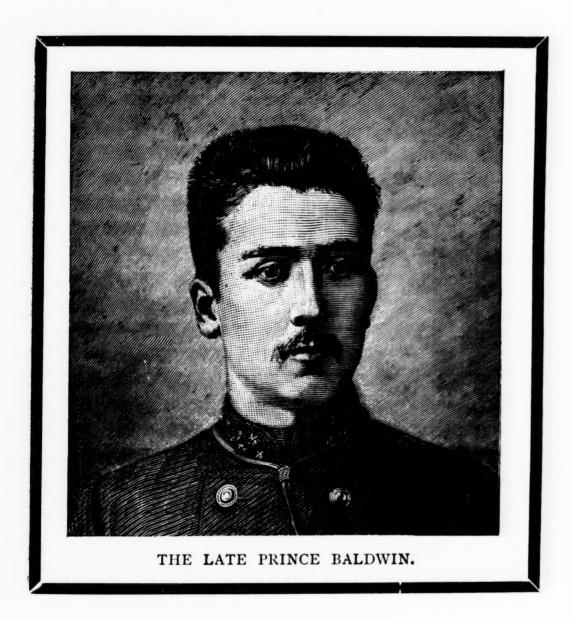
The early years of Baudouin passed happily and uneventfully He was a fine, healthy boy, and at seven years of age, when he already understood and spoke fluently French, German, and English, his real education may be said to have begun and a tutor was appointed. At the same time his sister, Princess Henriette, whose name has now become so familiar and endeared to all, began her schoolroom life. This brother and sister were all in all to each other. She was his junior by seventeen months, having been born on November 30th, 1870. A more interesting and delightful life than that spent with those two dear children could hardly be imagined. Every morning at half-past eight they used to breakfast with their parents, and at nine com-

menced their studies. The young Prince made sure and steady progress under the training of an able and devoted master.

The charming Princess was just a pretty plaything, a perfect joy to those whose privilege it was to live with her. Exceedingly intelligent, she took pleasure in all she did, and was gifted with much imagination. The first word she ever wrote alone of her own accord in little printed letters was BAUDOUIN. The Prince, endowed with great intelligence, was very serious by nature. In their walks as children this was amusingly evident: he would loiter behind appearing very thoughtful, she trotting backwards and forwards and constantly appealing to him. It was undoubtedly this serious thoughtful nature, which, as years went on, made her look up more and more to this dear elder brother.

The period of the First Communion of the Prince arrived, and from that date we may reckon that the seal of predestination was set by God upon him. Again these two tender souls must be spoken of together, for they were to be united in this supreme act of their life. The good Curé of St. Jacques-sur-Caudenberg had given them instructions twice a week from the age of seven years. When Baudouin was thirteen and Henriette twelve, it was decided they should make their First Communion, and a three days' Retreat was arranged for them in their own palace. After early Mass at the church the Curé came and gave them their meditations two or three times a day, advising them to devote some time after each to recollection and making good resolutions. This was the time when the serious character of the Prince again asserted itself. He did not content himself with retiring to his own study (for the meditations were given in that of his sisters), but he bolted himself in, so as to be disturbed by no one, not even his masters. We may well think that those resolutions were the secret of his spotless life and peaceful death. The ceremony of the First

Communion was grand and touching. The sun shone brightly, and crowds flocked to see these royal children on this, the greatest day of their life. They were recollected and happy, and that second of June, 1882, united brother and sister in a



nearer and dearer love. In the afternoon at Benediction they renewed their baptismal vows with their hands on the page where their names had been signed at Baptism.

The Prince had already an equerry appointed, who presided over his military studies, and rode and walked with him, and,

like his tutor (who eventually became his secretary), was devoted to him to the end, and renders loving testimony to his unblemished life.

The next event of importance was the reception of the Prince into the military school, where he greatly distinguished himself in his examinations. Another step and we behold the young officer. Always good-looking, very like his mother in features, he was, as he grew up, decidedly handsome; but his was a beauty so enhanced by his gentle, amiable manner, the extreme goodness and benevolence of his expression, and his sunny smile, that though it was manly, one might almost say it was also maidenly, from his modesty and reserve. It is his beloved sister's words which shall be quoted from a narrative written by her in English on the occasion of his entry into the Grenadier regiment:

May 6th, 1886.

This is a date which will always remain engraved on my heart and will fill it with joy, pride, and love each time I remember this dear day! Baudouin, now sixteen years of age, was presented to the Grenadier regiment, and took his oath of fidelity. This was done, by request of the army and by order of the King, with ceremony and grandeur. For my own dear brother, for the whole country, and for the family, it is a great day. It is the youth's first step into manhood, it is a new epoch of his life opening all full of hope on this sunny May morning! May God bless our Baudouin and strew roses on his path of life! May the clouds of woe never darken his brow nor sorrow fill his heart!

It was a beautiful morning; everything was bright, the sky was of a clear transparent blue, the sun poured its golden rays on Brussels and gave it a festive appearance. The young officer looked so handsome in his new uniform, he was the lion of the day; it was on him that every eye was fixed.

After dwelling upon various details the admiring sister continues thus:

Then Colonel van Rode invited my brother to come forward After having bowed to their Majesties and our parents, he advanced and placed himself between the flag and the Colonel. Solemn silence reigned over all, when suddenly the drums beat, the trumpets sounded, and then there was again silence. Taking off his glove, Baudouin lifted his right hand, placed the other on the national ensign, and said in a loud, clear voice: "I swear fidelity to the King and obedience to the laws and constitution of the Belgian people." It was really a fine patriotic scene. All hearts, I am sure, felt at that moment their love for their King and their country burn more ardently. . . . The streets on our return were crowded, and the people were very polite and nice. Everyone was radiant with pleasure, the young man most of all.

The Princess concludes her little narrative thus:

"Then, O Eternal God! hear my prayer, bless my brother, bless his life and actions, and pour Thy benedictions on our Belgium, on our native land.

These simple lines give an insight into the new life of our young Prince. The student henceforth must also be the soldier. After being two years in the Grenadiers he was appointed to the Carabineers, and in both regiments he was beloved. Duty was his motto. An intimate and daily intercourse for twelve years with the Prince gives the writer authority for saying that he never failed in duty to anyone, or in the discharge of any obligation. Invariably kind, courteous, reserved, though very amusing in conversation he never talked at random, all his words were well weighed. He was fond of study, and the after part of his evenings was spent alone in his library with his books—light reading had no attraction for him. He was fond of healthy exercise: a child of the Ardennes, where the summers of his early years were spent, he loved walking, riding, and the chase. The woods and forests had more attraction for him than the ballroom. The shooting parties, which are numerous in Belgium, he enjoyed; he was a good sportsman, and they brought him into closer and more intimate contact with the people, so that he became more and more popular.

The King was deeply attached to his nephew, appreciated his noble qualities and superior intellect, and for some time had initiated him into the affairs of State. In fact, he had become idolised by all; and yet this popularity did not spoil him, the world did not dazzle or corrupt him. Speaking once of the custom of dancing the Old Year out and the New Year in, he told his sister he could not understand it—it was much too serious a time, and there was no fear of his ever doing so, for he had the intention of always beginning the New Year by approaching the Sacraments, a practice which he never failed in. Therefore he was able to write on January 1st, 1891: "God be blessed! We are beginning the New Year in good health and with good dispositions."

How soon, alas! this New Year was to be darkened. In the night of the 12th his beloved sister received the last Sacraments, and he was overwhelmed with grief; but prayer went up from that noble heart, prayer united to that of loving anxious parents-fond sister and brother-prayer united to that of hundreds throughout the length and breadth of the land, and also in England: and prayer prevailed, and the devoted brother watched and prayed and thanked God by his sister's bedside. But one day he is missing; night comes on and he is not there. She asks for him: she is told he is ill-very ill; but they dare not tell her all, for her life is wrapped up in his. God's angel has been hovering over that palace so long blessed and happy; he has looked with longing eyes for a fair flower for God's Paradise, he had touched it; but prayer prevailed. He saw another flower, a radiant lily; he could not resist. It must be God's own, God's only. And the idol of his country, the dutiful son is suddenly stricken down, and Brussels awakes one morning to hear that her Prince Baudouin is no more. And the favoured parents who had given to earth this noble child must weep and find their only comfort in looking towards Heaven. And the

young brother and sister must weep and find comfort in taking him as their model through life; and she who so loved him, and prayed that "no cloud might darken his brow nor sorrow fill his heart." she must weep, but also thank God that her prayer has been heard. Her Baudouin has never known sin; her brother has never known sorrow, save when he wept by her own sick-bed. She has been his loved and loving one. She was often told from her childhood that she must be her brother's Guardian Angel, and so she has been; but now, by God's mercy, we may hope that he has become her guide, and the thought that from another and a better world he is protecting all his loved ones and his dear country, her Belgium, so beloved, will soften her sorrow and give courage to her heart. Had he lived he might one day have been revered as King by his subjects; but who knows whether the sweetness and power of his example may not do more good to his native land than a long and glorious reign.

I cannot bring these lines to a close without quoting textually from letters received from three under whose direction and in whose intimacy Prince Baudouin lived from childhood until the moment of his death:

- I. Let us bow down with resignation to the unsearchable decree of Providence. He whose masters we formerly were will be henceforth ours. His goodness and his courage were admirable during his short illness. May he rest in peace; our dear, our excellent Prince.
- 2. Such as you knew him he remained, pure and irreproachable. The curé, when leaving the room in which he had just died, told me nothing new when he said that an angel had just entered Heaven.
- 3. The administration of the last Sacraments was, as it always is, very touching. When called in during those moments (of agony), I said: "Dear Prince, we will pray that God may console and relieve you during this painful time." "Ah! Monsieur le Curé," he replied, "prayer is my only help." I suggested to him acts of the virtues fitting for his last moments; he answered

by repeating aloud with me what I said. I advised him not to tire himself, but to make the acts in his heart. Notwithstanding, he tried to continue them; but his weakness was too great. His sighs ceased, his eyes closed, the paleness of death overspread his face. It was all over. He died in his innocence and his purity!

Thus the name of Baudouin the Beloved will be the heading of a bright and spotless page in the annals of Belgium. May he rest in peace!

MARIA MCSHANE.

# The Story of a Conversion.

CHAPTER VI. (Continued from p. 317.)
THE KABBALAH.

ROM the Kabbalistic theory of the symbolism of nature and of history—a theory not peculiar to the Kabbalah, but the general inheritance of the children of the East—we have now to make a transition to the Kabbalistic and Oriental view of nature and of history themselves. The principal points may be stated in advance. They are, first, a mystical attitude of almost nescience with respect to the Divine nature. Second, a (necessarily incoherent) emanation theory with respect to the proceeding of all else from that Primal Fountain. The connexions of this with a certain view of images and symbols are both curious and important. Third, a theory respecting the First Emanations, which recalls, at first sight almost startlingly, the doctrine of the Ever-Blessed Trinity. And fourth, a general conception of the world, illustrating numerous points of Scriptural interpretation, and bearing, in particular, on the Catholic doctrine of Saints and angels. With all this, naturally, a variety of correlated topics have to be intercalated; and the whole may appropriately be introduced by setting before the reader a passage from the principal Kabbalistic book, Zohar, which will, besides, give him a more lively idea of the Kabbalah than any amount of description. This done, I propose to take up the question of the rejection, by Jews and by our Protestant fellowcountrymen, of what they call the Apocryphal books of the Old Testament; which I hope to show to be largely dependent on the worse element in Kabbalism.

The following characteristic passage is the beginning of the "Holy Great Assembly," the 'Idra' Raba,' of Zohar (Zohar §Naso'; on Numbers iv. 21; vol. iii. p. 254). In it R. Simeon ben Yochai is represented as revealing the very innermost secrets of the Kabbalah to his disciples, to whom he is said again to have summarised them, from a somewhat different point of view in the 'Idra' Suta,' or Lesser Assembly, immediately before his death.

It is a tradition:—Rabbi Simeon said to the assembly of his disciples: "How long shall we sit here as if we formed the pedestal of a column? It is written: 'It is time to labour for Jehovah; for they have made void Thy law.'\* The time is short, and the Master of the debt is pressing; the summoning officer proclaims us every day. The reapers of the field are few; and they are at the extremities of the vineyard, and do not care, and

\* Ps. cxix. 126. Here we have the emphatic formula cethibh, gegrammenon esti, gegraptai, "it is written," so frequent in the New Testament and the early Fathers as a mark of citation from canonical Scriptures. It derives its emphasis—its special meaning of "it is written authoritatively" and not simply "it is written somewhere or other"--from being one of a couple of contrasted expressions respectively corresponding to Scripture and tradition, the two parts of the rule of faith recognised by the Pharisees. The other expression, Tanya', "it is a paradosis or tradition," is equally emphatic, and refers not vaguely to everything which has been handed down, but only to what is handed down and received as authoritative. To say, therefore, as the 'Idra' Raba' begins by saying, that "It is a tradition," is intended not to derogate from the authoritativeness of what is related, but to add to it.—The corresponding New Testament expression is paradosis; or the perfect tense (paredoka, etc.), which is uniformly emphatic (e.g., Matth. xxvii. 2, 3, 4, 18, 26; John xix. 6; Acts vi. 14, vii. 42, xv. 26; I Tim. i. 20; 2 Peter ii. 4; etc.), is used, though not where what was handed down has been deserted (2 Peter ii. 21; cf. Jude 3). The principle of tradition being common to the non-Christian Pharisees and to Christ and His disciples, traditions peculiar to the former and rejected by the latter are explicitly marked off by such phrases as "Your tradition" (Matth. v. 3) "which ye have delivered" (perfect tense, Mark vii. 13), and, "tradition of men," i.e., of merely human authority (Col. ii. 8; cf. Gal. i. 14, 15), and are thus and in other ways distinguished formula the sand in other ways distinguished for the sand in the are thus and in other ways distinguished from those traditions which were continued in or created by Christianity ("Our tradition, 2 Thes. ii. 15; cf. 1 Cor. xi. 2, 23, xv. 3). The stock Protestant argument, "If you admit Christian traditions, you ought also to admit anti-Christian Pharisaical traditions" (in connexion with which Mark vii. 13, Col. ii. 8, etc., are commonly quoted), belongs, of course, to a level of stupidity too profound to merit more than an allusion here. It is like saying: "Silly creatures! How is it you believe the Bible, and do not believe the Koran and the Vedas?"

do not know, where is the place to which it is proper they should go.\*

"Assemble yourselves together, O disciples, at the threshing-floor; furnished with breastplates, having swords and spears in your hands, clad in your armour—in counsel, in wisdom, in understanding, in knowledge, in the interpretation of visions, in hands, in feet [in your ordinary ministry, and in your solemn service]. Appoint over yourselves a king; that King, I say, in whose sentence are life and death: that thus your decisions may be righteous judgments, may be pronouncements for which the, Holy Ones above listen—which they rejoice to hear and know."

Rabbi Simeon seated himself, and he wept. And he said "Woe is me if I reveal it! Woe is me if I do not reveal it!"

\* Compare "The harvest is plenteous, but the labourers are few," etc. (Matth. ix. 37, Luke x. 2, John iv. 37), and the saying of Rabbi Tarphon reported in the Jewish "Pirke Abhoth," or Sayings of the Fathers:—"The time is short, the work is great; the labourers are slothful, the reward is vast; and the Master of the house is urgent." This R. Tarphon is supposed to be the Trypho of St. Justin Martyr's celebrated "Dialogue with Trypho the Jew." Such sayings were proverbs.

† With "furnished with breastplates," etc., may be compared "Having your loins girt about with truth," and the rest, in Eph. vi. 1.—With "pronouncements for which the Holy Ones above listen," may equally be compared Eph. iii. 10 and 1 Peter i. 12, "Which things the angels desire to look into."—The bearing of such coincidences as these is almost entirely lost when a list of them-and that, it may be remarked, uniformly a most imperfect list-is drawn up from the whole bulk of Zohar on the one hand and the whole bulk of the New Testament on the other. The intelligent reader feels such a method of presenting the argument to be untrustworthy, because between two extensive collections of documents there must necessarily be many purely accidental coincidences; and the only legitimate way of evaluating them is to notice their frequency in passages which are quoted, not for the simple purpose of bringing them out, but (as is the case with these extracts) for other and independent reasons.—The "Higher Assembly" is that of the angels and saints above, the counterpart and antitype of the "Lower Assembly," that of the Church on earth. In the ancient Jewish literature, this Higher Assembly is constantly represented as forecasting, or as it were ratifying, the judgments and decisions of the Deity, and even as (humanly speaking) expostulating with Him and modifying them; and it may not be without reason that the Protestant scholar, Schoettgen, interprets "Whatsoever ye shall bind on earth shall be bound in Heaven" (Matth. xviii. 18, cf. xvi. 19; John xx. 23), as equivalent to "Whatever is bound by your Lower Assembly, shall be bound by the Higher Assembly."—The "Woe is me if I reveal it" not only gives a contrast between the behaviour of R. Simeon and that of the negligent labourers in the vineyard who were content if they occupied themselves somehow or other, without troubling themselves whether what they were doing was the precise work they ought to do, but reminds us that Christianity was, in a certain sense, a secret on esoteric religion. On this point the words of St. Paul in the first epistle to

The assembly of his disciples, marvelling, held their peace. But R. Aba arose, and said to him: "Is the mystery in very deed reserved for His immediate presence instead of being proclaimed abroad? Behold, it is written (Ps. xxv. 14): 'The secret of the Lord is for them that fear Him.' And behold, this is an assembly of them that fear Him (Holy and Blessed is He!) For from of old time its revelation was in the 'Idra'; inasmuch as through the Shechîna' was its going out and its going in."\*

the Corinthians (chapters ii.—iv., "Howbeit, we speak wisdom among the perfect," etc. (cf. Hebrews v. 10—vi. 3) would be conclusive even if we had not frequently reiterated indications of the same thing, e.g., in Mark iv. 11: "Unto you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables." Hence the naturalness of the Disciplina Arcani or Discipline of the Secret to the

early Christians.

\* There appears to be here one of those plays on words so utterly lost in translation, and so dear to the Pharisees and to the later inheritors of their habits of mind. In one sense, the Shechîna' means that visible manifestation of the Divine glory, so frequently spoken of in the Old Testament, which was to the Jews in the place of a more material image, and appeared generically in the form of a flame (the shape of which resembles that of a cedar tree, and, more specifically and explicitly in the semblance of a human being according to the visions of the later prophets. In this sense of Shechîna' the meaning would be: "The revelation of the mystery is through the manifestation of the Divine glory to the few who are privileged to behold it." In another sense, however, the word means an assembly or congregation; and in this signification it was aptly applicable to R. Simeon and his disciples, who were, according to Zohar, the Shechîna' by which the Divine glory was to be made known to such as were fitted to look upon it. There is a similar play of words on the word 'Idra'. In one sense, the word signified the very place where they then were, meaning, in Aramaic, a threshing-floor, in which the grain is beaten out by the flail or the feet of oxen, and whence the chaff is carried away by the wind. An 'Idra' being, therefore, open and capacious, was, naturally, a place of assembly. The use of the word here is peculiarly appropriate, because the assembly of the disciples of R. Simeon is represented as consisting only of the wheat, after the chaff had been blown away. Compare Luke, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat." Now the word 'Adra,' which is spelt with precisely the same letters as 'Idra,' the vowels being omitted in Aramaic as in Hebrew, was also, if we may trust the old lexicographers, a name for the cedar, the most spreading and lofty of the trees known to the Palestinian Jews. The idea common to the two was that of being spreading and capacious — Thus the meaning may be either "in the assembly," or "in the threshing-floor," "was its revelation," or, "in the cedar tree was its revelation." But there are numerous indications, both in the narratives and in the symbolism of the Old Testament, that to the minds of the Jews, trees, and more especially, of course, those of a lofty species, possessed a mystical signification, which, on account of their formresembling, as it does, that of a menhir-was connected with the active and divine or semi-divine, rather than with the passive and recipient factors in the universe. We find even (Canticles ii. 4) a minor species seemingly

And the disciples were numbered before R. Simeon; and they were these: R. Eleazar, his son; and R. Aba, and R. Yehudah, and R. Yossé Bar Ya'qob, and R. Yitskhaq, and R. Khizqiah Bar Rabh, and R. Khiya, and R. Yossé, and R. Yesa. They gave R. Simeon their hands, and lifted up their fingers on high, and sat down. And R. Simeon stood\* and prayed his prayer, and seated himself in the midst of them, and said: "Each of you put his hand upon me." And they put their hands on him, and he accepted them; and he opened [his mouth] and said: "Cursed be the man that maketh a graven or molten image, the work of the craftsman, and setteth it up in secret;" and all of them said Amen (Deut. xxvii. 15). And he opened [his mouth] and said: "It is time to work for the Lord. And why is it time? Because they have made void Thy law. And why have they made void Thy law? Because the law, which is the [full] possession of the world above, is not set forth in her [fitting]

invested with such a meaning, but by the word there translated "apple tree," what we now call the apple tree (which would be quite inconspicuous among the trees of a forest, and affords but little shade) is certainly not intended. The chief symbolical plants were the lily and the rose, the pomegranate, the vine, the palm, and the cedar; the last of which, famous for the permanence of its foliage and the durability of its wood, was not less so for the facility with which it kindled in the altar-flame, and for the light and fragrance it emitted. It was therefore, a natural type of the Deity revealing Himself in the Shechîna'. To the Phœnicians, the nearest neighbours of the Jews, the cedar, indeed, was taken as the appropriate symbol of the Deity ("Mémoires de l'Academie des Inscriptions," vol. xvi. p. 42), regarded as the source of life (cf. Genesis iii. 22), the originating power in nature, and therefore mystically its male element. To the later Jews, whose language was Aramaic, the idea of a cedar-symbolism was rendered additionally tempting by various forms of the word 'Adar, to be great or ample, being used in the Old Testament respecting God. Thus in Ps. xciii. 4, "The Lord on high is mighty," the Hebrew is "'Adîr on high is Jehovah," which, with the admixture of goodwill often very noticeable in mystical interpretations the admixture of goodwill often very noticeable in mystical interpretations, might be turned into "A cedar on high is Jehovah."—The whole forms a not inapt illustration of the puns (for that is really what they are) of Zohar. To be one of the select and sifted congregation; to be in the threshingfloor, the mystical sifting-place of the world; to be in the presence of the Shechîna'; and to be under the shelter of the cedar:—were all blended together, and blended not without a genuine poetical instinct.

\* The ordinary posture of private prayer was kneeling; but if anyone prayed as the representative of others—a Rabbi, for instance, in his school, or a priest before the congregation—he stood erect (Jer. xv. 1), and knelt or prostrated himself only in sign of special humiliation or veneration, or when discharging no specifically sacerdotal or rabbinical function (Ps. xxv. 6, Deut. ix. 18, etc.). In facing the Holy of Holies, the back of the priest was necessarily turned to the people, who were not (or, at least, ought not to be) the principal object of his attention in his prayer.

adornments. This has been said of old time. It is written: 'Happy art thou, O Israel, who is like unto thee?' and 'Who is like unto Thee among the gods, O Jehovah?'" (Deut. xxxiii. 29 and Exodus xv. 11).

He called R. Eliezer, his son, and made him sit before him; and R. Aba, by his side, after him; and he said: "This is the

whole assembly up to now; they are ready."

They were in silence; and they heard a sound, and their knees shook together. What sound was it? It was the sound of the Higher Assembly, which gathered itself together. Then R. Simcon rejoiced, and said: "O Lord, I have heard the sound of Thee, and am afraid" (Habakkuk iii. I). Rightly did it there fall out, that fear succeeded; but as for us, our business is one of love; as it is written: "Thou shalt love the Lord thy God" (Deut. vi. 5). And it is written: "Through the love of Jehovah toward you" (Deut. vii. 8). And it is written: "I have loved you" (Malachi i. I); and the rest. R. Simeon opened his mouth and said: "He that goeth about as a talebearer revealeth a secret, but he that is of a faithful spirit concealeth the word" (Prov. xi. 13).

Then follows an injunction to secrecy. And then:

He disclosed the secret, and said: "It is written: 'And these are the kings who reigned over the land of Edom before there reigned any king over the land of Israel' (Genesis xxxvi. 31). Blessed are ye, O ye just ones, that to you is made known the secret of secrets, unrevealed to the holy ones on high . . .

It is a tradition:—Before the Ancient of ancients, the Most Hidden of all that is hidden, made ready the setting forth of the king and the crown of crowns, there was no beginning [originating; activity] and no end [receiving; passivity]. And He traced out and measured on Himself, and spread out before Himself as it were a curtain [or veil] and on it traced and measured out kings and their setting forth, and they did not stand. And this is that which is said: "And these are the kings that reigned over the land of Edom, before there reigned any king over the children of Israel." This first king [i.e., the whole of these kings collectively, considered as one person] was before the children of Israel. All these were traced out, and were called by their names, but [kings] could not stand [continue] till He shone upon them and poured Himself into them afterwards. After a time He looked on that veil, and it was fashioned according to its [or, His] fashioning.

And it is a tradition:—He was minded to create the light

that was hidden for two thousand years [i.e., the law], and He caused it to go forth. But it said to Him: "He that would trace out and work, let Him first be set forth in His own proper delineation." It is a tradition:—In the concealment of the Sepher, the Ancient of ancients, the Hidden of hidden ones, the Concealed of concealed ones, was traced out and fashioned. The very Oldest of all that is old, the Ancient above all that is ancient, the Hidden above all that is hidden, is made known by His form, and yet is not made known. He is robed in white, and His appearance is as the showing forth of a face; He sits on a throne of flames of fire to rule over them.

The sequence of ideas is not difficult to trace. R. Simeon. hesitates whether or not to reveal the mysteries of the Kabbalah R. Aba, one of his principal disciples, attempts, with a certain amount of success, to induce him to disclose them, and he goes so far as to make all go through a form of pledging themselves to himself and to Heaven. But still he waits, apparently for a sign from Heaven; and this having been given by the permission accorded to the Higher Assembly to listen to his revelation, and by their anxiety to hear it,\* the Master commences his exposition, setting out—curiously enough, as it may seem at first sight—from that much discussed passage—Genesis xxxvi. 31—which has given such trouble to commentators. It is as if the Zoharist felt that as the Hebrew kingdom began several centuries after Moses, these kings of Edom could not be interpreted of human kings reigning over the literal Edom before the commencement of the historical kingdom of Israel. They are interpreted, therefore, of ancient spiritual potentates who "kept not their first estate." And the movement of the interpretation is most instructive. Mystics in all ages and all

<sup>\*</sup> With "Blessed are ye, O ye just ones," etc., may be compared "Many prophets and kings have desired . . . to hear the things which ye hear, and have not heard them" (Matth. xiii. 16, Luke x. 24); "Abraham, your father, rejoiced to see My day, and he saw it, and was glad" (John viii. 56); "Which things the angels desire to look into" (I Peter i. 12); and "To the intent that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God" (Eph. iii. 10).

countries-and all the East is mystical-have specially insisted on the incomprehensibility of the Divine nature. This may be traced back from modern times through the Middle Ages, into the treatises of the Arabian philosophers on the one hand and into those of the Fathers of the Church on the other. It was a special characteristic of the Alexandrian Neoplatonism, and also of the earlier Neoplatonism of Philo, who tells us that God not only is without human shape, but is apoios (Legis Allegoriarum 1. 1), without any quality whatever; that He is being in itself, without attributes; and that as being without attributes cannot be conceived, so neither can He (De Nominum Mutatione, in principio; and Quis Rerum Divinarum Haeres). Before Philo, it is found in the Orientalising Greek philosophers. This very fact, together with its prominence at Alexandria, where the civilisations of the East and of the West confusedly curdled together, indicates a non-European centre of dissemination. At a still more remote epoch it is discoverable both in Egypt and in Babylonia; and as derived from Babylonia we now find it in Zohar, where, as we have just seen, the Supreme Being is described as without humanly conceivable attributes, unknowable, the most hidden of all that is hidden. He is even called Nothingness itself.\*

In the "Idra Suta." Nothingness, it is explained, in relation to all that we can conceive.—That the insistence of Zohar on the Divine incomprehensibility is Babylonian is shown by the form in which it is cast.—The Babylonian mythology, according to Lenormant, consisted, in its definitive form, of, firstly, "an obscure and esoteric God," Ilu, "the God one," "the Existent Being," the Accadian Dingira. From Ilu emanated Anu, the Accadian Ana, the Heaven-God; not, however, the God of the heavenly bodies, which were believed to be in or below the firmament, but the Deity of the vast spaces beyond. "In Anu," he adds, "was realised during the earliest period of the religion of the Euphrates, the idea of a cosmic and uranic God, who was at once heaven, earth, and time, a Deity called by the Greeks an æon, in speaking of the Asiatic worship, and by the Romans sæculum; he was the same as Ulom, or Eschmun of Phænicia, Marna of Gaza, Baal Haldim of the other parts of Syria; and, lastly, the Arabian Audh or Hobal—a little like the Vedic Varuna and the Ouranos of the Greeks." From Anu emanated Hea, the God of the world below the firmament, down to and including the earth's surface; and from Hea again emanated Bel, the earth God, the God of the underworld. Each was accompanied by a female

The next point in the development of the system is that the act of creation is mystically represented as preceded by a sort of process which takes place within the Deity Himself, Who measures on Himself. These supply the plan of His work, which will consequently be made in His likeness, in as far as such a thing is conceivable. The final act is represented as one of irradiation and pouring of the Divine nature. This is connected on the one hand with the conception of the Deity as a fountain, or, to use a more spiritual metaphor, as a light; and on the other hand with the theory of emanation, which filled not only Egypt, but the whole of the ancient East, and appears to have been derived from the Accadians. It is from the continual use of this metaphor of light that the book Zohar—the Sepher Haz-Zohar, or book of light—is appropriately so called; and, assuredly, in the gradual upward progress of the human mind toward right ideas of the Divinity, no symbol was so adapted to help, while some symbol was required to fix the imagination.\*

counterpart. "The old Accadian Trinity," he says, "was Na or Ana, the Heaven; Ea or Enci, the earth; and Mulge (the Semitic Bel), the underworld."—Lenormant, "Chaldæan Magic," p. 134, etc.

\* Quite conformably with this, it has been surmised that the false worship among the ancestors of the Jews before the call of Abraham was, inter alia, that of light—not of diffused light radiating invisibly through space, but of a light or flame; and that this symbol was, on account of its nobleness, providentially supernaturalised and sanctioned. One of the earlier modern investigations into this is included in a tractate concerning what at first sight seems an entirely uncorrelated subject—the "Siris, a Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar Water," written nearly 150 years ago by Dr. George Berkeley, the celebrated metaphysician. But except in its opening paragraphs, the "Siris" is really a treatise, based chiefly on the authority of the ancients, on the constitution of the universe. Visible light and fire, and the heat by which flame is accompanied, are according to him only the more obvious manifestations of a more delicate light which our eyes cannot perceive, and of a heat by which the universe is, as it were, nursed and cherished. Of this light and heat the vehicle is a most subtle ether which interpenetrates all things and connects the most distant parts of nature together; and this ether, which is, so to speak, the least material part of matter, is at the same time the ordinary medium of the action of spiritual beings on the rest of the material world. Some such theory is naturally suggested by the practically instantaneous radiation of heat and light and by other obvious physical phenomena; and as Bishop Berkeley abundantly shows, it was widely held in

But however apt a symbol may be, analogies between it and its original may always be pushed too far. Nay, the nearer the symbol, the greater is this incidental danger. The more closely it holds in a large number of points, the more it is expected to obtain as to other points as well.—Now light causes light by the mere process of diffusing itself; one luminous body irradiates on another body and thereby causes it to shine, as the sun produces the luminosity of the moon. The comparison of being or existence in general, and of the Divinity in particular, to light, was, from its poetry, dear to the mystics. Wherever it held sway, the idea that the created universe really *flowed*, in some vague and indefined manner, out of the Divine nature, became more credible; and this idea, applied not to Almighty God alone, but to all causes whatever, is the Emanation Theory of Causation. This theory is, of course, preposterous as a serious

former ages, especially in the East. With this general theory he plausibly connects his hypothesis about the Hebrew symbolism. "It must be owned," he says, "there are many passages in Holy Scripture that would make one think the Supreme Being was in a peculiar manner present and manifest in the element of fire." God is more than once said to be a consuming fire. In "Thou art clothed with light as with a garment," the word rendered light might (but for the pointing, which is justly counted a modern invention) have been rendered fire. Then again, "Who maketh His ministers a flaming fire." The Divine appearances were by fire in the bush, at Mount Sinai, on the tabernacle, in the cloven tongues. God is represented in the inspired writings as descending in fire, as attended by fire, or with fire going before Him; and celestial things, such as angels, chariots, and such like phenomena, are invested with fire, light, and splendour" ("Siris," §§ 179 and 186). The passage quoted above from the 'Idra' Raba', again, closes with "He sits on a throne of flames of fire"—i.e., of angelic beings, who form His throne or chariot—"to rule over them." The idea that this symbolism was not merely accentuated by Persian influence—which is likely enough—but was derived from it, has been used as an argument for the late date of the Contents of the Mosaical books. It has, however, been shown ("Journal of the Royal Geographical Society," vol. x., and "Journal of the Royal Asiatic Society," vol. xv.) that Persian fire-worship was borrowed from the ancient Turanian or Accadian religion, and that it was of very ancient date in Babylonia, specially belonging, indeed, to Accadian times (Sayce, "Hibbert Lectures," p. 179); while the recently proven fact of the wandering of Accadian tribes from Babylonia when the Accadians were being dispossessed by the Semites, and their journey across Asia into China where they became the founders of Chinese civilisation, has thrown an entirely new light on the early history both of Persian and of Indian cult

account of the action of causes. It is on a par with accounting for the origin of coal by saying that it comes from Newcastle. It is incapable of being consistently represented in thought, because that (if anything) which flows out of a cause is precisely what is not produced by it; it already existed in its interior; and is only, as it were, expressed or extruded from it. Causation, the production of something new, begins only where emanation ends. Emanationism or the Emanation theory is accordingly a poetry which anyone may use as poetry; but it can be accepted as an exact analysis only by "impressionists" who cannot or will not think a matter out. Well now, mysticism is "impressionism"; and, more generally, the ancient world was "impressionist" as to the phenomena of nature—none of which it knew accurately—and as to the lessons to be drawn from them. Impressions are often right in a crude fashion; and it does not follow that by some marvellous fatality the ancient world was always and everywhere wrong. It appears to have been right, in a general way, as to the idea of an ether, for the luminiferous ether is now almost an accepted fact of science. It happened to be right, moreover, in its conception of the Deity as Triune, though as to this case, perhaps, we are not warranted in using the word "happened," since the "purpose of the ages" may have extended to it. But it is as little to be assumed a priori or as a foregone conclusion that it was right as that it was wrong, for it was sometimes the one and sometimes the other. In both cases it went by general and vague impressions; and as to Emanationism, the East, more emotional and impressionable but less ratiocinative than the West, concluded, from such impressions, in Emanationism's favour. For Emanationism is consentaneous with the devices of imagination by which we and all mankind represent causation; as when we figure the cause as the spring, the source, or the fountain of its effects. Emanationism is for this very reason also consentaneous with ordinary phraseology on the subject. We say

that effects are produced by their causes. The word produce (pro, duco) etymologically means to lead or draw out of, as if the effects were previously inside the causes and the process of causation consisted merely in their coming forth. We also say that effects issue from their causes, and proceed from them; and the word effect (e, out of, factum, made) itself literally means a thing made out of the cause, and previously forming part of it.

It is to Emanationism—which, being as it were in the air, affected the thoughts and the expression of the thoughts even of those who were too logical or too unspeculative to represent it to themselves in the light of a competent philosophical theory—that we are to attribute the axiom about causes, Nihil dat quod non habet: "Nothing communicates to anything else that which it does not itself possess." To Emanationism we are also to attribute that other axiom: Omnis causa agit sibi simile, or, "Like produces like." If the effect is merely an amputated part of the cause, it is obvious that it must be similar to, or resemble, the cause. From this the further conclusion follows, that if an effect is similar to or bears the stamp of a particular cause, that cause has had a hand in its production or in its continuance in being, and is, therefore, immanent in it.

For this reason a symbol was to a Jew or other ancient Oriental a very different thing from what it is to a modern European. Unless we make allowance for the difference, we necessarily go utterly wrong in our interpretation of the Old and New Testaments. We moderns contrive symbols at will, for the most part independently of any idea that one symbol is intrinsically more proper than another, and uniformly without any idea that the symbol contains the thing symbolised. Symbols are to us arbitrary trade marks. The broad arrow is carved on a stone, or painted on a wall; but few reflect that it is the emblem of England's power because it recalls the English bowmen of medieval times; and no one fancies for a moment that the authority of the Crown is in any peculiar sense present at that

particular spot. But to a greater or less extent in the ancient world at large, and more especially in that ancient East which was, and, indeed, still is, so extraordinarily conservative in cherishing every old and so cautious in accepting any new idea, far more was made of signs, symbols, types, and direct resemblances.\* The greater stress laid on them rendered it more difficult to abandon any which were even antiquated or adopt

\* By a sign is meant a thing which indicates a past, present, or future fact, or the actual, or proximate, presence of another thing; as, smoke is a sign of fire; clouds, of rain; the expressions of the emotions, of the presence of the emotions themselves; a quick pulse, of fever; the Sacraments, of their respective spiritual graces; the forms of bread and wine in the Eucharist, of the Body and Blood of Christ; and the external tokens of any function or office—as a crown, sceptre, mitre, pastoral staff, etc.—of the holding of the office itself. By a relative or indirect resemblance, an emblem, or symbol, is meant an object in some respect analogous (or similar in its relations) to the object symbolised; as, a circle, of eternity; a broken pillar, of a life prematurely closed. By a type, is meant an object which is a reof a life prematurely closed. By a type, is meant an object which is a reduplication, on a lower plane and in an imperfect manner, of another object which (if the type is divinely sanctioned) it is intended to shadow forth. The word is chiefly applied to persons; e.g., "David was a type of Christ." By a direct, or non-relative resemblance is meant a resemblance in non-relative attributes; as, between two objects of similar shape, colour, etc.; or between two human beings of similar appearance or disposition. The word image is employed where the resemblances, whether direct or indirect, are close and numerous. The word "representation" covers both signs and resemblances-I say covers both, because a sign need not, as a matter of course, either directly or indirectly resemble the thing indicated, and in natural signs there is often no resemblance whatever. Thus the cough, wasting, etc., which are the signs of the tubercle bacillus, do not in the least resemble the bacillus itself; though in signs which are of human institution the preference is given to those possessing a natural affinity with what they indicate. Familiar examples are the dark dresses of mourners (recent death of a friend or relative), and the judge's black cap (sentence of death); and, on the other hand, the white (joy and purity) dress of the bride and of First Communion. "Reminder" is still wider than "representation" and "represent." Signs, which inform us that an unseen reality is near or even actually present, are naturally the strongest and most effectual mental excitants. Mere emblems and objects directly resembling the reality cause us to think of it, only in a more languid way. For instance, an emblem of death would not ordinarily produce a mental impression by any means so strong as a sign of death, such as the evident symptoms of an incurable disease. But there are also reminders which are neither signs nor resemblances. A pencil-case, for example, is not a sign of the donor, any more than a photograph is. It does not convey that his foot is on the stair. As little is it, unless of exceptional make, a resemblance or an emblem of the donor; but, nevertheless, it reminds us of him. It does not re-present him or make him present again, either in idea or in fact, by what it is in itself. It does so by our remembrance that it was he who gave it.

any which were novel, and restricted the number of those which might be employed. Hence the frequency of the appearance of the same symbols in Holy Scripture, and (from distaste for innovation and an instinctive grafting of the new on the old, to facilitate the reception of the former) the appearance of not a few which were only adapted to a spiritual Monotheism, but in themselves obviously appertained to an antecedent and more rudimentary type of thought. The amateurs who have only recently discovered something of this may suitably be left to the nonsensicality of their own reflections.—The symbols and other representations and reminders which were received as permissible or orthodox were thus limited in number, and the very limitation gave them a special impressiveness; their details were more attentively pondered over; they themselves were more rigidly appropriated to certain traditional significations; and they were conceived as naturally containing and including what they symbolised. Hence the theory of omens and of "signatures" and the Platonic theory of ideas; and hence, I am inclined to believe, the use of the word "is" for "represents."

Nothing, perhaps, impresses so strongly on the mind the magnitude of the difference between the ancient and the modern points of view as the polemic of the Hebrew prophets against heathen image-worship. An idolater, says Isaiah, plants a firtree, and the rain nourishes it. There comes a time when it is fit for fuel; "and he taketh thereof and warmeth himself. . . . and saith: 'Aha! I am warm, I have seen the fire;' and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth, and prayeth unto it, and saith, 'Deliver me, for thou art my god'" (Is. xliv. 14-17). The comment of a modern on this description would inevitably be that whoever so acted could not be responsible for what he did; because he must be a raving lunatic. We can proffer external acts of regard and veneration as and when we choose.

Courtiers may bow down before a monarch they despise. But there is one thing no human being can accomplish—honour and veneration are recognitions and appreciations of excellency, and no one, whatever he may say, or whatever outward tokens of regard he may exhibit, can in his heart and soul honour anything more than he thinks it deserves. Anybody who fell down before a piece of wood, believing it to be a piece of wood and nothing more, and said to it: "Deliver me, for thou art my god," would simply be stark staring mad. But the idolater did not believe his statue to be merely a sample of domestic woodcarving. He thought there was a god in it, as the West African fetish-worshipper thinks there are spirits in the miscellaneous collection of odds and ends which are the objects of his reverence. The image of the idolater is alive; a god has entered into it, and as long as he continues to inhabit it, "it can see, and hear, and understand, and act." \* Why, then, did it not breathe or exhibit

\*Confer Tylor's "Primitive Culture," chap. xv. (vol. ii., p. 158, of 1873 edition).

other usual signs of life? Because, it would be said, the nature of its life was not like that of ours. And what drew the spirit into the image? Partly, no doubt, the prayers of the worshipper, and the sacrifices he offered, were alleged as causes. But another inducement was imagined as well. Early men had but little knowledge of physiology.† The external form—and this, by the way, is all that appears in dreams—was therefore more to them than it is to us, and it was evidently believed that a spiritual being is attracted toward its emblem or appropriate shape. "Turn his face," says a Babylonian charm for the sick, quoted by Lenormant, "turn his face toward the setting sun"—toward the west, which in Babylonia as in Egypt was the land of good omen—"May the malevolent Namtar (plague demon) who possesses him pass into the

<sup>†</sup> The savages of New Guinea are said to have killed some of their earlier white v sitors, not from animosity or hunger, but out of a motive of curiosity—to ascertain whether they had any internal organs, and if so, what. Si ce n'est fes vrai, c'est bien trouvé.

image. The image in his likeness is all powerful." The same author informs us that images of the demons of the south-west wind were suspended at the back of the head, in order that the demon, distracted from the mischief on which he was intent, might take up his abode in the images instead of in their wearers. image, in fact, was apta materia; and we are reminded on the one hand of the Platonic "forms" or "ideas" which, where they found such matter ready for them, communicated to it a participation of themselves, and on the other hand of the beliefs that evil spirits enter by preference into the bodies of noxious or repulsive animals, and that other spiritual beings are specially linked with and act through certain metals and gems which symbolise them by their colour or other properties. From these positions the transition is easy to the notion that where the external properties of an object symbolise or convey the idea of an occult force, that occult force or power is actually present in it. This notion is at the bottom of the superstition of omens and of the doctrine of signatures; \* and the idea was a natural one when it was imagined that these properties emanated from the internal force or principle, and that the external nature was, so to speak, the internal nature concreted and made visible.

If we have a just idea of revelation in its connexion with the general providence of God, we shall consider it as a development of the primitive ideas of mankind, guided in a right direction by natural providence, and, where need was, by supernatural providence interfused with the natural. I purposely use the term development instead of evolution, because in the idea of evolution no external factor is conceived to be added, whereas in development the contrary is the case—the child, for example, develops

<sup>\*</sup>The idea of an omen is that it symbolises a future event, and has a power of leading up to it. A "signature" is a "sensible," *i.e.*, observable, quality possessed by a substance used in medicine, and indicating, according to those who believed in signatures, the purpose for which it is to be employed. For instance, the bloodstone was used to stop bleeding, because it is marked with specks like blood.—See "Mill's Logic," eighth edition, vol. ii. p. 332.

into a man, but he does not do so without food. Man's religious development, like that which takes place in the body of the child, has been one of sifting and sorting, of rejecting alien elements and compounds, and assimilating and directing to their appropriate situations and functions those adapted for healthy and homogeneous life. "If thou shalt take the precious from the vile," says the Holy Spirit, speaking through the Prophet Jeremiah, "Thou shalt be as My mouth"—as if to say "That is what I do Myself." Or, to use a comparison of St. Paul's, the world is like a great house, in which there are vessels not only of gold and of silver, but also of wood and of earth; some to honour, and some, in themselves, to dishonour, though even the vile are utilised and made to subserve the good. It is only by this wider conception of the history of religion that we can hope to fuse it with the wider knowledge which has grown up among us through more extensive acquaintance with the records of the past. A nation, such as that of the Jews, which figured early on the stage of history, could not but be known to us first in connexion with what may be called early ideas; for the record of humanity is a progress, though on account of the separation of its fractions from one another they have progressed at very different rates. But whatever the rate and the curve or broken line of progress —for a mathematically straight line it never is, whether with communities or individuals—all must have had practically the same starting-point. The heathen saw within his graven image the presence of a god. The Jew beheld with the eye of faith the presence of Jehovah within the cloud and fire of the Shechinah. What, then, was the difference? Was it simply between image and no image? Certainly not. The antiquated anti-Catholic contention on that head must fall face to the ground. A flame is as much an image as any other natural object. But, on the one hand, the image was that of Jehovah, and not of Ashtaroth or Baalim; and the motto, if we may so call it, of Jehovah to His people was: "I will be what I will be" (Exodus iii. 15), so that

we have to judge by the results of the one image manifestation and of the other. From another point of view, Almighty God kept, if we may so say, the Shechinah in His own hand. It was not a light which human power could kindle; it was not an image into which He could be, as it were, drawn or attracted. An image, nevertheless, it evidently was; and consequently the Mosaic commandment, "Thou shalt not make to thyself any graven image, nor any form that is in Heaven above "-sun, moon, or constellations—"or that is in the earth beneath, or that is in the waters under the earth," referred, not to images generally—for so it would have covered the Shechinah itself—but to those which men made for themselves and made in other likenesses. In the later history—and, perhaps, there are anticipations in the earlier (Exodus xxiv. 10)—the glory of this light of the Shechinah is explicated into a human figure (Ezechiel i., etc.); but this, as being the figure of a being on earth beneath, it was forbidden to copy, and its earthly embodiment was reserved till the Incarnation.

Another reflection, evidently bound up in the above principles, is that from anything being a symbol, it did not in the least follow that it did not contain what it symbolised.

X. Y. Z.

(To be continued.)

### Reviews and Views.

EAN CHURCH, another of Newman's DEAN friends to disappear soon after him, had, CHURCH. perhaps, less of the hero-worshipper in him than had Dr. Bloxam—a devoted personal disciple whose death has also been recorded; but he was, mentally and spiritually, so close an adherent of Newman as to be out of sympathy with most of the men and the manners of his own party in the Establishment. He, too, had played the host to Newman, and with an infinite solicitude. It was while staying at the Deanery that Newman once wandered in the Cathedral with the dusk, and was rather roughly ordered out by the verger, who thought him a loafer, and told him the doors were already shut. Dean Church was one of the Oxford friends who bade good-bye to Newman at Littlemore, where he had been a frequent visitor. When Archdeacon Manning came to Oxford, and preached a sermon against the Gunpowder Plot and the Spanish Armada, some of the Littlemorians, strangely enough, mistook it for an attack on Catholicity; and the future Dean of St. Paul's wrote to the future Cardinal Archbishop to upbraid him for his anti-Popery! The Dean had many relics of Newman at the Deanery; and I shall never forget the enthusiasm with which he stood before the late Lady Coleridge's drawing—dwelling on each feature, and especially on the "indulgent smile." He had a great admiration, though less love, for Ouless's portrait, which represented the Newman of old age, and not of the Oxford days. Pusey cared to have no portrait of Newman except such as were taken in the times of his Anglicanism.

HREE of our Sisters have gone to Father Barry's Home at Stepney. THE SISTERS OF CHARITY AT Sister E—— is Superior, and she has with her THE EAST END. Sister F—— and a young Sister just come from Such was the news contained in a letter from a the Seminary." Sister of Charity of St. Vincent de Paul, and good news it was for me (so writes a correspondent of MERRY ENGLAND). I lost no time (she adds) in setting out on a visit to Rose Lane, Stepney. Close to Stepney Station there is a dark archway, and exactly facing this is a dismal-looking house, standing by itself in a paved square court, bounded on one side by the Limehouse Docks and on the other by Rose Lane—a place where roses never blow, even behind the window-panes. This is St. Joseph's Home, and the door was opened by the Sister Superior, whose welcome was soon seconded by that of my friend, Sister The outside appearance of St. Joseph's Home is desolate enough; it does well to raise no expectations of a gay interior. The first place I was taken to see was the chapel, a room where the ceiling bulges out, and damp trickles down the The other rooms in the house are much in the same state, and with every step my wonder increased at the courage shown by Father Barry in living so long in such a desert, and at the cheerfulness of the Sisters in surroundings so depressing.

THE WORK WE'VE GOT TO DO.

HE work the Sisters of Charity are to undertake in Stepney is twofold. They will manage St. Joseph's for Father Barry, who has constituted it his Receiving House—that is, all children brought here will be taken and kept until the necessary inquiries have been made, and where these are satisfactory the boys will be drafted off, the little ones to the Home at Enfield (also managed by Sisters of Charity), the elder ones to St. Vincent's, Harrow Road; while the girls will be sent

to various institutions. The day I was there a little fellow was sent off to Enfield who had been at Rose Lane some time, and had been cleaned and clothed and made fit for the other Home. The other work is in a great measure the one which decided the Cardinal Archbishop to call the Sisters to the East End—relief work amongst the very poor; and this will include the two missions of Limehouse and Commercial Road. The Sisters have begun this work by opening a soup kitchen, which is fitted up in a shed in the yard. On the first day, a fortnight ago, dinners were given to 116 and on the following day to 123 hungry little ones, who never before had received such hospitality, though their peers at the West End and in the provinces have long been in receipt of it. The Limehouse children were brought by their pastor, Father Higley, who, as well as the clergy at Commercial Road, thinks he cannot do enough to show his appreciation of the Sisters. The plan of giving tickets for these dinners has been adopted as the safest and most useful, and these are sent in equal numbers to both missions. The soup kitchen will also serve to make known to the Sisters the parents and belongings of the children, whom they will visit and aid spiritually and temporally. At Easter a Crèche will be opened at St. Joseph's, where working women can leave their babies to be taken care of while they are from home. These are mere beginnings out of which much greater things will grow; and the first necessity is, of course, a more convenient dwelling, for the present house will not even bear patching up.

THE DESERT THALL BLOSSOM The age of six years, who bears the name of Jimmy Groves. Jimmy has fallen deeply in love with the Sisters, and his only fear is that he may be taken from

them. He rests his chief claim for distinction upon the fact of having had his poor little hand crushed; and he tells you, with dramatic force, "A cart ran over my hand, and it bleeded and bleeded——" "What was in the cart, Jimmy?" asks Sister F--. Jimmy opens his eyes very wide, and says with great solemnity: "A ton and a 'arf of sand!" Despite the crushed hand Jimmy is a votary of the noble art of self-defence, for he confided to one of the Sisters: "Sister, I'm going to save up all my pennies to buy somefin." "What will you buy, Jimmy?" "A pair of boxin' gloves, Sister!" "Father," he says, "has been dead a long, long time-three months"-and mother brought him to the Sisters. Happy Jimmy! and happy other children to whom the Cardinal Archbishop has sent the Sisters; and no less happy Father Barry, to have secured such helpers. In what the charm of these grey-robed, white-coifed women specially consists I cannot say in words; all I know is that it exists and impresses itself upon all their surroundings. They are so cheerful, so hard-working, so orderly, so gentle, and yet so courageous and firm, 'and such capital managers, that everything they touch becomes transformed beneath their capable fingers. They are now at close quarters with the Submerged Tenth. At their bidding some, at least, of that great multitude may rise to sink no more, and the desert called Rose Lane may yet, in deeds of human love, blossom like the rose.



# Process of the Beatification of the

# Venerable 3. M. B. Vianney,

CURÉ D'ARS.

As the fame of the Venerable VIANNEY's sanctity is so well-known, and

devotion to him widespread among Englishspeaking Catholics, it is felt that any appeal which is made to further the Cause of his Beatification, is sure of a gracious response. The affection he so often expressed for England, and the prayers he poured forth for her conversion, must appeal to our hearts. "I asked him," writes Archbishop ULLATHORNE, who saw the holy



Curé a few years before hisdeath, " for his prayers England; and I spoke to him of the sufferings of the poor Catholics as regards their Faith. He listened to me with his eyes half shut, when suddenly opening them wide and fixing them upon me with an indescribable brilliancy, he cried out in a voice which I shall never forget, and as if wishing to take me into his confidence: 'I

am sure that the Church in England will return to her ancient splendour."

The Curé d'Ars may certainly be regarded as the perfect model of the Secular Clergy, and when the Church has raised him upon her altars he will probably be invoked as their special Patron. It cannot be too much to expect that every 'secular Priest will come forward and help

to carry forward the Process of the Beatification by sending an offering, and also by zealously exhorting those of his flock, who hold the saintly Curé in veneration, to do likewise.

Father Wolseley, O.P., has received the following letters with regard to the Beatification:

"The Bishop of Belley thanks the Rev. Father Wolseley, of the Order of Preachers, for the zeal which he displays for the Cause of the Beatification of the Venerable J. M. B. VIANNEY, Curé d'Ars, in our Diocese, and for the alms which he has kindly undertaken to collect and to send us for this intention. In return he bestows upon him his choicest blessing.

"Ars, August 4th, 1890." "+ Louis Joseph, Bishop of Belley."

"I, the undersigned, Postulator of the Cause for the Beatification of the Venerable J. M. B. VIANNEY, Curé d'Ars, certify that it is at my earnest request that the Rev. Father R. J. C. WOLSELEY, O.P., has undertaken to collect alms for the expenses of the Beatification, both within the United Kingdom and in all countries where the English tongue is spoken, and I am deeply grateful to him for so doing. The fame of the Venerable Curé d'Ars' sanctity being universal (seeing that the good effects of his apostolic and holy life have been spread everywhere), it is my ardent wish that all Catholic countries should willingly concur in the expenses of his glorification. All offerings, both large and small, will be received with grateful thanks, and every benefactor will participate in the prayers which are daily offered up in the Church at Ars for benefactors to the Cause.

"Ars-sur-Formans, Ain, France, "June 20th, 1890." "CANON BALL, Postulator of the Cause for the Beatification of the Venerable Curé d'Ars."

"My Dear Father Wolseley,—As soon as I received your letter about the Holy Curé d'Ars, I wrote to Monsignor Angeli, Private Secretary to the Holy Father, and to-day I heard from him saying that His Holiness sends his Special Blessing to you and to all who assist you in your work! I feel sure that you will have great success, as the Curé d'Ars is so much venerated. "I remain, yours very sincerely,

"Palazzo Vescovile, Frascati, "September 9th, 1890."

"\* EDMUND STONOR,
"Archbishop of Trebizond."

In an audience granted to the Secretary of the Congregation of the Index on January 16th, 1891, the Holy Father again bestowed his Apostolic Blessing upon the work of Father Wolseley for promoting the Beatification of the Venerable Curé d'Ars.

Father Wolseley has had a large supply of relics of the Venerable J. B. Vianney sent to him from Ars, to meet the demands of the Faithful; but although he is commissioned by Canon Ball to send the authentic portrait, with a relic, to subscribers of at *least* 10s., he hopes that very many of the more affluent will not make that the *limit* of their support of the Cause.

PLEASE SEND all donations towards the above pious object either to: Le très Rev. Chanoine Ball, Ars-sur-Formans, Ain, France; or to Father R. J. C. WOLSELEY, O.P., Holy Cross Priory, Leicester; or to the Rev. KENELM VAUGHAN, House of Expiation, 28, Beaufort Street, Chelsea, London.

# List of Subscribers

TOWARDS THE EXPENSES OF THE BEATIFICATION OF THE VENERABLE J. B. M. VIANNEY, CURÉ D' ARS.

		-	.1	1	-		.1
Ti A 11:1 (C 1 1		, s.		The Very Dev Const Harling		S.	
The Archbishop of Cashel	I		0		O	10	0
The Archbishop of Philadelphia	5		0				_
The Bishop of Northampton	I	0	O		O	10	0
The Bishop of Birmingham	O	10	O	The Very Rev. Father Wilfrid			
The Bishop of Shrewsbury	O	10	O	Lescher, O.P	O	5	0
The Bishop of Nottingham	I	O	O	The Very Rev. Louis Casartelli,			
The Bishop of Southwark	I	I	0	D.D	O	5	0
The Bishop of Middlesbrough	I	I	O	Per the Very Rev. J. H. Bart-			
The Bishop of Leeds	1	I	O	lett, O.P	3	10	0
The Bishop of Monaghan	I	0	0	Per the Rev. R. C. Clarkson	I	0	O
The Bishop of Galway		10	0	Per the Rev. A. Burns	I	5	6
The Bishop of Argyll and the				Clergy Collection, Galway		5	
Isles	0	10	0	Diocese	2	5	0
The Right Rev. Canon Mgr.	0	10	•	The Rev. Charles Ryder	ī	0	0
		0	_	The Rev. Lord Archibald	•	•	•
Tasker The Right Rev. Canon Mgr.	1	U	0			0	0
	0	**	_		I		
Thompson		10	0	The Rev. Lord Charles Thynne	I	0	0
The Very Rev. Canon Bathurst	1	O	0	The Rev. James Eager	I	I	0
The Very Rev. Canon Mac-				The Rev. Edward Murnane	1	O	O
manus	I	O	0	The Rev. E. M. Byrne, New			
The Very Rev. Canon Acton	O	10	0	York	I	0	O
The Very Rev. Canon Sabela	O	10	0	The Rev. Henry Finch	I	O	0
The Very Rev. Ed. Mgr.				The Rev. Alfred Snow	I	I	O
Slaughter	O	10	0	The Rev. J. Kelly	I	O	0
The Very Rev. Canon Mgr.				The Rev. J. Dowling	O	IO	O
Clarke	I	O	0	The Rev. J. Dunnan	O	10	0
The Very Rev. Canon Hawks-				The Rev. A. Burns	O	10	O
ford	0	10	0	The Rev. George Howe	O	10	0
The Very Rev. Canon Griffin	1	O	0	The Rev. J. Pyke	O	10	6
The Very Rev. Canon Marsden	O	10	0	The Rev. R. Kennedy	0	10	6
The Very Rev. Canon Condon	0	10	0	The Rev. J. Caldwell	O	10	O
The Very Rev. Canon Douglass	0	5	0	The Rev. Patrick Kelly, Ireland	0	10	0
The Right Rev. Mgr. Canon		5		The Rev. F. A. Bourne	0	10	0
Wrennall	0	10	0	The Rev. Joseph Hurst		10	0
The Very Rev. Canon Arnold		10	0	The Rev. Bernard Tracy		10	0
The Very Rev. Canon Riley		10	0	The Rev. C. Giles		10	0
The Very Rev. Canon Kennaird	I	I	0	The Rev. J. Hunter, Baltimore		5	0
The Very Rev. Canon Coxon	ī	0	0	THE DESTRUCTION OF THE PROPERTY OF THE PROPERT	0	2	6
	1	U	0	TO DE LET LET		10	0
The Very Rev. Canon Griffin,		_			U	10	U
Ireland	I	O	0	The Rev. H. Wright, U.S.		0	0
The Very Rev. Canon Byrne,		_		America	10		0
Ireland	I	O	0		I	0	0
The Very Rev. Superior, Lon-				The Rev. J. Doonet	I	0	0
don Oratory	0	15	0	The Rev. J. S	10	0	0
					30		

## List of Subscribers—Continued.

List of	2	IUZ	CL	ibets—communa.			
	1	S.	d.		f	S.	d.
The Rev. J. McDonald	~	0	0	The Rev. D. Iles		10	0
The Rev. G. Gillis, Nova	•	•	_	Anon. (per Father W. Phi!lip-			
	_	10	•	son OSRI	2	0	O
Scotia		10	0				
The Rev. J. Stringfellow		10	0	The Nev. H. Hill	O	10	O
The Rev. J. Smith, Croxdale	O	5	0	Anon. (per the Rev. J. Dwyer,			
The Rev. B. Dyer	O	10	0	O.P., Cork)	0	10	0
The Rev. D. Hoare	0	10	0		I	0	O
The Rev. A. McDonald, Nova				St. Peter's College, Maynooth	2	0	0
Scotia	0	10	0	The Rev. M. Eden, Lisbon	I	0	o
FF11 T) N.F. 337							
	O	10	0		3	0	0
The Rev. J. Morris, Birming-				Collection at St. Mary's Semin-			
ham Oratory	0	10	O	ary, Oscott	0	14	O
The Rev. W. Brady	O	10	0	The Rev. Thomas Carey	0	10	O
The Rev. J. Stark	0	10	0	The Rev. Hugh Gillis, Nova			
The Rev. R. Clarkson	I	0	0	Scotia	1	0	0
The Rev. W. Brindle	1	0	0	Scotia The Rev. T. Ruesing, Ne-			
The Designation of the Control of th		10	0	braska	0	_	0
						5	0
The Rev. R. Carr	I		O	The Rev. Bernard Bulbeck	O	10	O
The Rev. J. Walmsley	O	10	0	The Rev. Thomas Nugent,			
The Rev. A. Walmsley	0	10	0	Arcata, Cal	0	10	O
The Rev. H. Morn	0	10	0	The Very Rev. Edward Woods	0	10	O
The Rev. P. O'Reilly, Ireland	0	5	0	Rev. Mother Abbess, St.			
The Rev. W. Davey, O.S.B	I	o	0	Clare's Abbey, Darlington	0	10	0
The Rev. G. O'Connell, Ireland							0
The Day E. Carthala		10	0	Rev. Mother Superioress, St.	_		_
The Rev. E. Goethals		10	0	Paul's Convent, Selly Park	0	10	O
The Rev. A. Chauveault	0	10	0	Rev. Mother, Nazareth House,			
The Rev. J. McDonald	I	0	0	Hammersmith	I	10	O
The Rev. C. Green	0	10	0	Rev. Mother Prioress, Newton			
The Rev. Stodart Macdonald	O	10	0	Abbot	0	10	0
The Rev. J. Stock		10	0	Rev. Mother Prioress, Carmel	•		
The Day of the Control of the Contro						0	0
		10	0	House, Darlington	I	0	O
The Rev. J. A. Canevin, U.S. A.	2	0	O	Rev. Mother Superioress, St.			
The Rev. Donald Skrimshire	I	1	0	Mary's, Glasgow	O	5	O
The Rev. A. Hosten	O	10	O	Rev. Mother Prioress, Carmelite			
The Rev. W. Grosvenor	O	5	O	Convent, Dalgany, Ireland	0	6	O
The Rev. J. Little	O	10	0	Rev. Mother Superioress, Con-			
The Rev. A. W. Coventry,				vent of Mercy, Sunderland	0	10	O
O.S.M	0	10	0	Rev. Mother Superioress, Con-		-	
The Rev. W. Smith, Croxdale	0	•0	0	vent of Mercy, Bristol (2nd			
	_	_	_		_	••	_
(2nd donation.)	О	5	0		O	10	О
The Rev. J. Macdonald (2nd				Rev. Mother Superioress, Con-			
donation.)	1	0	0	vent of Mercy, Maryvale	0	10	O
The Rev. Thomas Corbishley	0	10	0	Rev. Mother Superioress, Con-			
The Rev. J. James Welch	0	10	0	vent of Mercy, Coventry	0	5	O
The Rev. G. Hobson		10	0	Rev. Mother Superioress, Glos-			
The Rev. J. McNamee, Ireland		10	o	-	0	=	0
The Desire to the state of the				Sop	O	5	0
	0	-	0	Rev. Mother Superioress, Con-			
The Rev. Cyril Shepherd	O	10	0	vent of Mercy, Liverpool			
The Rev. J. McClement	O	10	O	(2nd donation)	1	0	O
The Rev. Van Busom	0	2	6	Rev. Mother Superioress, Notre			
The Rev. J. Madden	O	5	6	Dame, Plymouth	0	10	0
•		10	6	Little Sisters of the Poor, Lon-			
The Very Rev. D. A. Merrick,	0		0		0	17	6
S.J., Rector, St. Francis				Rev. Mother Prioress, Rugby	U	5	O
Xavier's, New York	2	0	O	Rev. Mother Prioress, St.			
The Very Rev. J. Galbois Bou-				Catharine's Convent, Mary-			
laye	0	10	0	church	0	10	O

### List of Subscribers—Continued.

2.00	£ s.	d		ſ	s.	d.
Rev. Mother Prioress, St. Bene-	2 3	ш.	Miss Mostyn	23	0	0
dict's, Colwich	5 0	0 0	Mrs. Scrope	0		0
Rev. Mother, Convent of Mercy	5		Sir Edward Blount, K.C.B	2	0	0
Shrewsbury	1 (	0	Miss Frances Prior	0	10	0
Rev. Mothers Prioress, Stone	0 10	0	Henry E. Willington, Esq	1	0	0
Rev. Mother, St. Mary's, York	0 2	6	Bryan Salvin, Esq	5	0	0
Rev. Mother, Convent of Mercy			J. Feeney, Esq	I	0	0
Wigton	0 10	0	Mrs. Liddell, Prudhoe Hall	1	0	O
Rev. Mother, Convent of Notre			Mrs. J. Perry	I	O	0
Dame, Northampton	0 10	0	Miss Goring, Burton Park	2	0	O
Rev. Mother, Burgess Hill	1 (	0	Miss Sherlock, Ventnor	O	5	0
Rev. Mother, Convent of Mercy,			Dr. Daly	O	10	0
Burnley	IC	0	H. D	O	10	0
Rev. Mother Prioress, St.			Miss Fitzgerald	I	O	0
Catherine's Convent, New-			B Schröder, Esq	O	10	O
castle-on-Tyne	O I	0	E. O'Gorman, Esq	O	10	O
Rev. Mother, Convent of Mercy,			Oswald Smith, Esq	O	10	O
Handsworth	0 10	0	Miss V	O	10	O
Rev. Mother Abbess, Wood-			Miss Sankey	O	10	O
chester	0 10			O	2	O
Rev. Mother Prioress, Wells	O IC	0	Miss Brady	O	5	O
Rev. Mother, Nazareth House,			Child of Mary, Waterford	O	2	0
Nottingham	0 10		R. Cotter	0	I	0
Rev. Mother, Wimborne	0 10	0	J. E	0	2	0
Rev. Mother, Convent of Mercy,			Miss E. R	0	5	0
Blackburn	O IC	) 0	Miss M. M	0	5	0
Rev. Mother Prioress, New-	0	. 6	Horace Bolton, Esq	()	5	0
Rev. Mother, Convent of Visi-	0 7	0	Anonymous	0	3	0
tation	0 5		Anonymous	0	2	6
Rev. Mother, Kensington Sq.	0 5		F Whitgranya Feet	0	10	0
Rev. Mother, St. Margaret's,		, 0	W Twirdy	0	I	0
Edinburgh	0 10	0	W. Twirdy M. A. Doyle	0	10	0
Rev. Mother, Notre Dame,	0 10	, ,	Mrs. R. Coyle, Boston	I	0	0
Plymouth	O IC	0	Hon. Mrs. Montgomery, Naples	ī	0	0
The Lady Abbess, O.S.B.,			Т. В	0	2	6
Stanbrook	I C	0	Loreto Convent, Cork	0	5	0
Rev. Mother Prioress, Car-			Mrs. Julia Fletcher		12	6
melites, Lanherne	2 0	0	Miss Howitt	I	0	0
Rev. Mother Prioress, St.			Poor Working Man	0	2	6
Catharine's, Bow	O IC	0	3	0	10	0
Rev. Mother Prioress, Convent,			Mrs. A. Bridson (2nd donation)	5	0	0
Chorley	0 10	0	Miss S. Kelly	O	5	O
Rev. Mother Superioress,			The Orphans, Woodchester	O	4	0
Loughborough	O IC	6	Miss A. Coulston	1	0	O
Rev. Mother, Sisters of Charity,			Anonymous	1	O	0
Tramore, Ireland	OIC	0	Miss S. Wathers, San Francisco	O	10	O
Rev. Mother, Convent of St.			Anon., A. A	O	10	O
Joseph, Newport, Mon	IO	0	W. H. Lyall, Esq	O	10	0
The Duke of Norfolk, E.M	5 0		Mr. John Bird	1	O	O
The Duchess of Buccleuch	3 3		P. Rouse, Esq	I	I	O
The Countess of Ravensworth	5 0		J. Dalton, Esq	1	O	O
Lord Herries	3 0		Healy Thompson, Esq	1	0	O
Lord Arundell of Wardour	0 10		Mrs. Fitzgerald, Dublin	0	10	O
Hon. Miss Southwell	IO		Dr. Griffin, Ireland	I	0	0
Lady Straubenzee	IO		Mrs. O'Leary, Ireland	I	0	0
Aston W. Blount, Esq	I O	U	Mrs. Charles Stonor	I	O	O

### List of Subscribers—Continued.

	Tibl	Ot	2	uv	301	itels—communica.				
			£	S.	d.			£	S.	d.
M. G			0		0	Anon., Malvern			10	0
341 (3 1.		***			0	Anon Dath			5	o
		***	0	5		Lohn Vanuan	•••	0		
Mrs. McCabe, Irelan		***		10	0				10	0
Miss Sweeny				10	0				10	0
C. Winter, Esq.			0	10	0		• • • • • • • • • • • • • • • • • • • •	O	10	O
Child of Mary, Liver	rpool		O	2	6	John Chisholm, Ottawa	a	I	O	O
Miss M. Garrett			2	2	O	Martin Lawler		O	10	O
Anon., M. C			O	10	O	P. Downes		O	IO	O
Mrs. Harnett			0	10	O	Anonymous		O	2	6
Mrs. Roskell			0	10	0	Mrs. K. Stellwagen .		0	10	0
Mrs. Richardson			I	0	0	Stanhan II Everatt		0	2	O
Mrs. Greatherd				10	0	Ananimana		0	1	0
Anonymous		* * *		10	0	A	• • • • • • • • • • • • • • • • • • • •		I	0
	• •	• •						0		
Anon., Swansea			0	5	0	CID		0	2	0
Mrs. Clarke				10	0	4 773		0	I	O
H. M. Bennet, Esq.			I	O	O		•••	O	I	O
Felix O'Neil, Ireland		** *	O	10	O			O	10	O
Mrs. McLoughlin			O	10	O			O	10	O
Mrs. Head			O	10	O	Anon., Dundee		O	4	O
Miss E. Butler			0	10	0	J. Sproule, Esq., Irela	ind	O	10	O
Mrs. J. Slade			0	10	6	Mrs. Rorke, Ireland .		O	10	0
Mrs. Pollard				10	0	Miss Maley, Ireland .			10	0
Anon., A. B., Horsh			0	5	0	1 T 1			10	6
** * *				10		Gerard de Lisle, Esq				6
	luorn				0				10	
Mrs. de Trafford, Ma				12	6	Miss Dawes	•••		10	0
Mrs. Cranny, Dublin				10	O	M. Lewis		0		0
Mrs. Annesly	***		O	IO	O	C. Green, Esq	• • • • • • • • • • • • • • • • • • • •	O	10	O
J. McArdle	***		1	0	O			I	O	O
Mrs. McNamee			1	0	0			O	15	O
W. H. Salts, Esq.			O	Io	O	The Editor of the V	WEEKLY			
Mrs. A. Bamber			0	2	6	REGISTER		5	O	0
Miss Trappes			0	2	0	The Editor of MERRY E	ENGLAND	5	0	0
Miss S. Kindersley				10	6	14 13 T 1 1		-	10	0
Miss M. Kindersley				10	6	Mrs. Donaghue, Irelan			10	0
John Maher, Ireland		* * *		10	0	M D 11.		0		0
						Mi D A!				
Anon., Wigton				10	0		• • • • • • • • • • • • • • • • • • • •		10	0
	Cilono N			10	0	M N'! -1 -11			10	0
Anon. (per Rev. H. (				10	O	Mrs. Nicholl		O		0
Mrs. Mulhern			O	10	0	Mrs. Grehan	• • • • • • • • • • • • • • • • • • • •	I	O	O
Roderick McLeod,	, Es	q.,					• • • • •	O	5	O
America			O	11	O	M1s. F. W		O	5	O
Frances Donnelly			O	10	0	A. B		O	IO	O
Miss K. Johnson, Ire	eland		O	10	0	Miss E. Scully, Ireland	l	O	2	6
Miss Webb, Ireland			0	10	0	Inonum		1	0	0
Patrick Seagrave				10	0	Anonymous		0	3	0
Charles Bute				10	0	W Daly		0	2	O
Miss O'Neil, U.S.A.						I McMahon			2	6
	***		_	10	0		• • • • • • • • • • • • • • • • • • • •	0		
Anon., Dublin			0	5	0			0	10	0
James Barry, Ireland				10	0		• • • • • • • • • • • • • • • • • • • •	O	2	6
Mary Hogan, Ireland			O	IO	0			2	O	O
Anonymous			2	2	0	L. Greenhund, Quebe	c	I	O	O
Anonymous			3	O	0	J. Arnoux		O	5	O
Catherine Marmion, 1	Ireland		0	10	0	J. Conly		O	5	O
Anon., Swansea			0	10	0	Anon Darlington		O	2	6
A Poor Woman			O	2	0	Anon Talah		0	5	0
Anon., Burnley				10	0	Anan Dullinghaus		0	2	0
Anon., Burnley				10	6	Anon., Northampton.		I	0	o
	• • •		0		0	mon, mornampion.	••		0	0

# Messrs. Gurns and Oakes' Montkly List.

#### Announcements.

Ready during March.

- Life of the Blessed Angelina Marsciano, Foundress of the Third Order Regular of St. Francis of Assisi. By the Hon. Mrs. MONT-GOMERY. Fcap. 8vo, cloth, 2s. 6d.
- The Hidden Life of Jesus: A Lesson and Model to Christians. By HENRI-MARIE BOUDON. Translated from the French by EDWARD HEALY THOMPSON, M.A. Third Edition. Cloth, gilt, 3s.
- Ireland and St. Patrick. A Study of the Saint's Character, and of the results of his Apostolate. By the Rev. W. B. MORRIS, of the Oratory.
- Mrs. Hope's Works. A new and popular edition will shortly be issued in uniform binding as follows: - Life of St. Philip Neri, 1s. Franciscan Martyrs, 1s. 6d. Life of St. Thomas of Canterbury, 2s. Early Martyrs, 2s. 6d.

#### In the Press.

#### ST. IGNATIUS LOYOLA and THE EARLY JESUITS.

BY STEWART ROSE.

Third Edition. With about 100 Illustrations by Messrs. H. W. & H. C. BREWER and Mr. L. WAIN. (For full particulars of this handsome volume, see prospectus, copies of which will be sent pest free on application.)

#### CAXTON REVIEW THE

OF CATHOLIC LITERATURE.

CONTENTS FOR MARCH.

- The Church and Society.
   Fouard's Life of Christ.
   Ireland's Mission.
- 4. A Tale of New York.

- Science in Paris.
   Madame Swetchine.
   Pope Paul II. and Platina.
   A Lover of Books, etc.

SUBSCRIPTION 3/- PER ANNUM POST FREE.

\* \* \* Subscriptions received by Messrs. Burns & Cates.

# Lyceum.

CONTENTS FOR MARCH.

- Tsar and Nihilist.
   The Gospel and the Economists.
   The Italy of Signor Crispi.
   A Politician's Education.

- 5. The Future of Dry Land.6. The Science of Fortune-telling.
- 7. New Books.

SUBSCRIPTION 5/- PER ANNUM POST FREE.

\*.\* Subscriptions received by Messrs. Burns & Oates.

London: 28, Orchard Street, W., and 63, Paternoster Row, E.C. New York: 9. Barclay Street.

## MADAME FRANCES ET CIE., Court Dressmakers and Milliners.

WEDDING TROUSSEAUX, INDIAN & COLONIAL OUTFITS SUPPLIED.

Jackets and Mantles in the latest style. ---

— Tailor-made Dresses a Spécialité.

All Orders executed on the most reasonable terms, compatible with firstclass workmanship.

119, MARYLEBONE ROAD (near Baker Street Station).

#### ESTABLISHED 1851.

### BIRKBECK BANK,

SOUTHAMPTON BUILDINGS, CHANCERY LANE.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand. TWO per CENT. on CURRENT ACCOUNTS, calculated on minimum monthly balances, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

#### SAVINGS DEPARTMENT.

For the encouragement of Thrift the Bank receives small sums on deposit, and allows Interest, at the rate of THREE per CENT. per Annum, on each completed f. Accounts are balanced and Interest added on the 31st March annually.

FRANCIS RAVENSCROFT, Manager.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, OR A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate possession. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY.

THE BIRKBECK ALMANACK, with full particulars, post-free on application.

FRANCIS RAVENSCROFT, Manager

THE UNIVERSAL HOUSEHOLD REMEDIES!

# HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE, and STRENGTHEN the whole system, while the OINT-MENT is unequalled for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores, and Ulcers. Possessed of these REMEDIES, every Mother has at once the means of curing most complaints to which herself or family is liable.

N.B.—Advice Gratis at 78, New Oxford Street (late 533, Oxford Street), London, Daily, between the hours of 11 and 4, or by letter.

# The Life and Labours

OF

# Blessed John Baptist de la Salle,

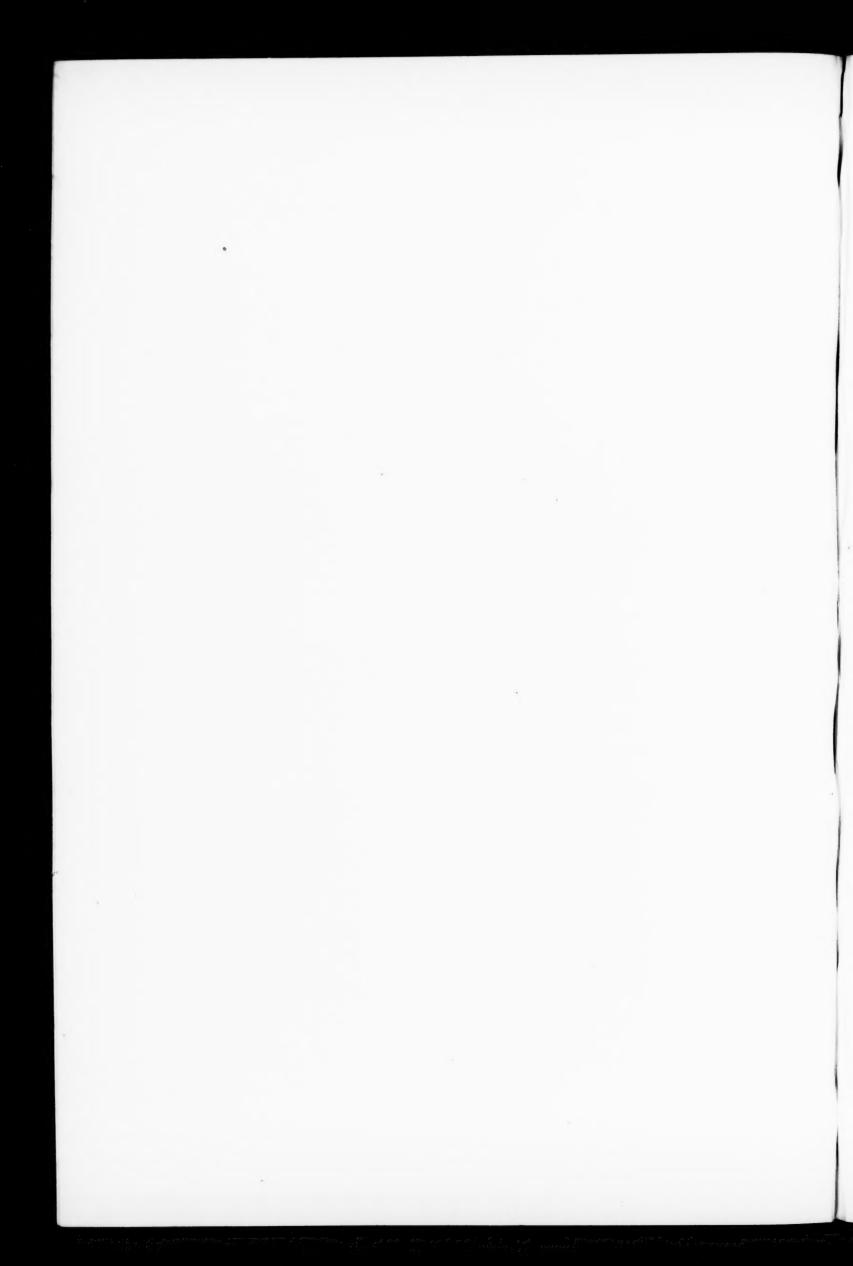
AND FATHER OF MODERN POPULAR EDUCATION.

BY FRANCIS THOMPSON.

WITH THIRTEEN ILLUSTRATIONS.

London.

JOHN SINKINS, 43, ESSEX STREET, STRAND, W.C



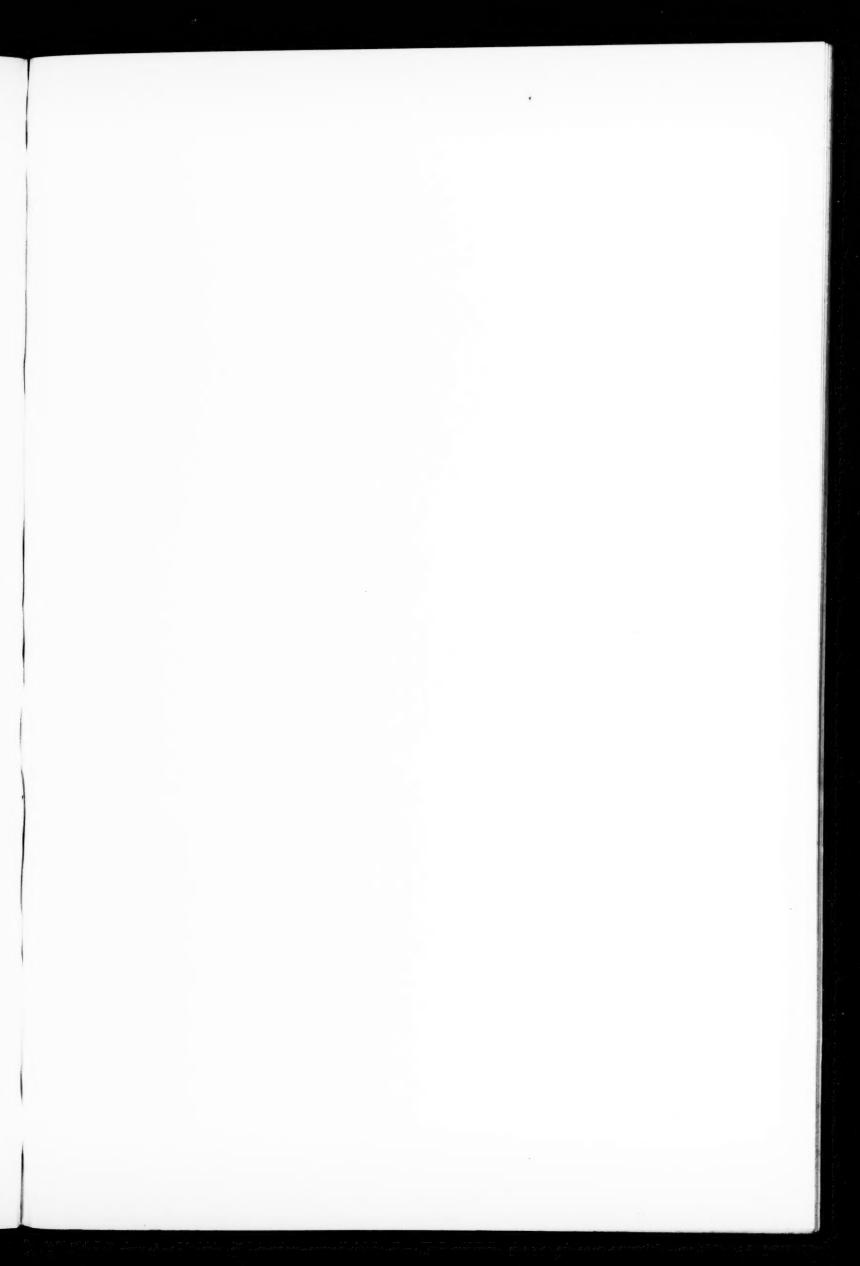
#### PREFACE.

AT a moment when the great Education Question, in its relation to the Church and to the State, is on the eve of some attempt at solution, we have been requested to make a timely contribution to the controversy by the publication of a monograph on the Blessed John The founder of Free Elemen-Baptist de la Salle. tary Schools, the pioneer of Technical Education, the inventor of the Object Lesson, the framer of Free Libraries, the advocate of Sunday Schools, the man sent by God to relieve the clergy from an intolerable burden, and the State from a work beyond its control—his voice it is that we now phonograph to the England of to-day. We address it to legislators of both Houses of Parliament, among whom-by the energy of Brother Justin-it will be largely distributed; we address it to the clergy, distracted beneath a weight of uncovenanted solicitudes; and we address it to those youths who, having no vocation to the

priesthood, are yet desiring a higher life. To be sons of him who forestalled, in the France of two centuries ago, all the educational reformers in the England of to-day, is no mean ambition. Fifteen thousand Brothers in Europe, in America, and in the Colonies already form an army to which Heaven's happy conscription brings daily recruits.

THE EDITOR OF "MERRY ENGLAND."

43 Essex Street, Strand, W.C.





From the Statue in the Courtyard of the Mother House in Paris.

# The Life and Labours of Blessed John Baptist de la Salle.

#### CHAPTER I.

AN ORDER OF SCHOOLMASTERS.

HAT did Jean Baptiste de la Salle? He founded Free Education.

At a time when the subject of Free Education is about to come prominently before the public, it seems, therefore, an appropriate moment to call attention to a Congregation the very presence of which in England is too little known—that of the Brothers of the Christian Schools.\* It is a day of Free Education, yet here in England are the disciples of the very Founder of Free Education, who are crippled from expansion, and from undertaking the educational work which is so much needed, by lack of English novices. It is incredible that, if the Institute of Blessed de la Salle were as well known here as it is abroad, it would not find young Catholics as zealous to embrace the vocation which it offers them as it has found, I do not say in its native France, but in our kindred America. It is an Order of Schoolmasters, a Congregation which ennobles and glorifies the teacher's calling by making it a religion. Association is the method of the day in everything. Whatever we wish to do,

<sup>\*</sup> Commonly called Christian Brothers, but distinct from the Congregation of Irish Christian Brothers.

whatever we wish to effect, whatever we wish to cultivate we associate to achieve our aim. We can hardly cultivate even a poet, without forming a Browning Society or Shelley Society to do it. And this Institute is a Society to cultivate—very literally to cultivate—not a poet, but the theme of much modern poetry—that important little figure of the latter nineteeth century, whom Mr. Theodore Watts has called the New Hero. To cultivate him, not in the too facile and luxurious way of sentimentalising over him, or poetising over him, but by the patient, thankless, scarce valued, yet most invaluable method of training him. To safeguard the happiness of the child by a means more necessary than protecting him against parents, or guardians, or employers; by protecting him against himself. In our time, men and women who feel drawn towards Religious and Community life, are, as a rule, disposed to follow Martha rather than Mary: in an age when material evil is so overwhelmingly present on every hand, it may be that they feel as if the best prayer were deed; and that if, with your neighbour on your arm, you move slowly along the beaten path to Heaven instead of soaring swiftly thither through the ways of air, perhaps Our Lady -knowing why you lag—keeps a place for you by her side. And if any man seek a life of patient, unglittering self-sacrifice, surely a life spent in the obvious heroism of toil among the slums is no more really heroic than that of the man who devotes his life to teaching children how to live theirs. With what pre-eminent effectiveness the members of Blessed de la Salle's Institute do this, its history will display better than any eulogy of mine. But if other testimony be lacking, take that of two English Prelates in the diocese of one of whom the Brothers have found a home. These are the terms in which the Cardinal wrote to the Provincial last July:

Dear Brother Justin,-

I shall be very glad to hear that you have succeeded in finding many boys willing and fit to be trained for the life and

work of the Brothers of the Christian Schools. London ought to have many a good boy for the Congregation of the Blessed de la Salle: and I hope they will come back and teach for us. May God's blessing be with you.

Yours faithfully,

♣ HENRY E., Card. Archbishop of Westminster.

And this is the letter of the Bishop of Salford to his clergy, dated some two months later:

TO THE RECTORS OF CHURCHES IN THE DIOCESE OF SALFORD.

Rev. dear Father,—

Brother Justin is the Provincial of the Christian Brothers in this country. He is anxious to recruit subjects from our public elementary schools. He hopes, by finding eligible subjects for the educational work of his illustrious Congregation, to be able to supply Christian Brothers to teach in some of the boys' schools in this country. You will yourself, Reverend Father, know how you can best forward the good work of encouraging vocations of the kind required. Brother Justin may be glad of an opportunity of placing his own statement and invitation before the elder boys in some of your schools: but he will communicate with you as to what he would wish to do, and you will kindly consider what may be practicable or advantageous under the circumstances of your school and locality.

Believe me to be, Rev. dear Father, Your faithful and devoted servant,

♣ HERBERT, Bishop of Salford.

To this testimony I will add what is in its way the perhaps yet more valuable testimony of the Protestant English press. Reviewing Mrs. R. F. Wilson's book on the Christian Brothers, the *Saturday Review* said:

The problems attacked and solved by La Salle are at last agitating the minds of Englishmen with a late-born zeal for elementary education. The strong points in their system were insisted on by La Salle two hundred years ago. . . . Before his time even class-teaching was unknown, and ninety-nine children played at learning a lesson while the hundredth said it. . . . He laid down rules for the height of the desks, the situation of

### 4 The Life and Labours of Blessed J. B. de la Salle.

windows, the pictures to be hung on the walls. . . . In fact, he may be said to have anticipated nearly all the vaunted wisdom of the School Boards, except the conscience clause.

This, it may be said, is a tribute to the Founder, rather than to the present utility of his Institute. Take, then, the words of the *Times*, evoked by the Brothers' display at the London Health Exhibition in 1884:

The distinctive features of the teaching of the Christian Brothers are its practicability and adaptability to circumstances. While the character of the education is mainly such as we call elementary and middle class, at its best it is not surpassed by the most advanced Realschulen in Germany, and certainly not equalled all round by the most advanced middle-class schools in this country. . . . The precision and intelligence shown by the Brothers in adapting their education to the special circumstances of the pupils are unsurpassed. . . . Although in some of its characteristics the system might not commend itself to robust English Protestantism, there can be no doubt that, so far as real education goes, the Brotherhood, as a whole, are not surpassed, and in few cases equalled, as educationalists.

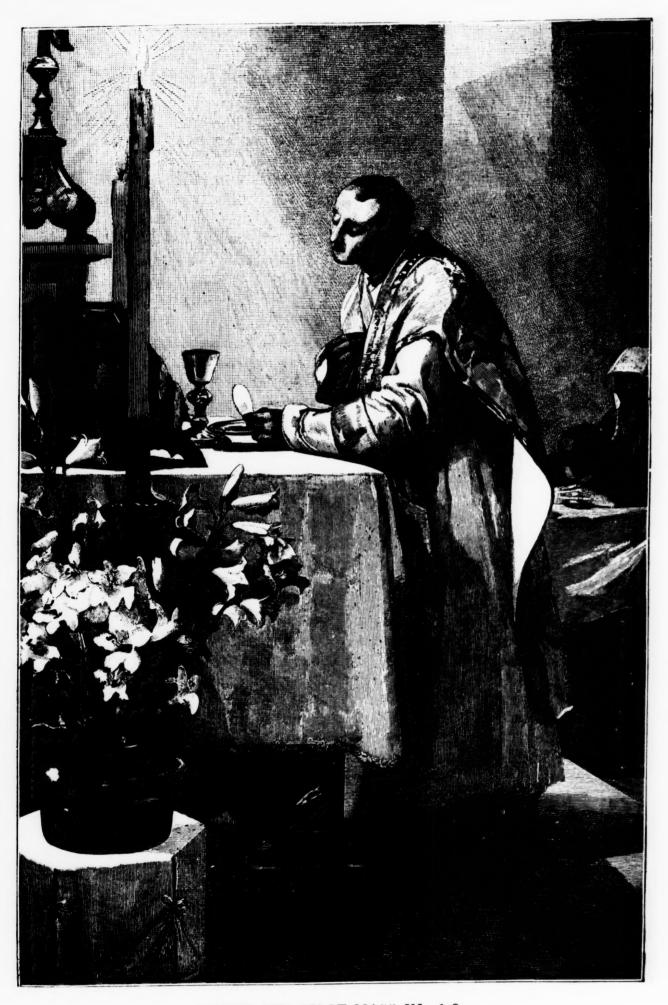
Finally, let me conclude this introduction with the words of the two principal Irish Prelates. Thus wrote the Archbishop of Dublin, in August, 1886:

My dear Dr. Kavanagh-,

I have great pleasure in writing, at your request, to express my good wishes for the success of the newly-established Irish Branch of the French Congregation of Brothers of the Christian Schools.\*

As yet, I believe, the Brothers have charge of but one school in Ireland, your own parish school of Kildare. The accounts that have reached me from time to time, of the admirable manner in which they discharge their duties there, give me good reason to feel confident that an extension of their work throughout the country will promote the interests, not only of education, but of morality and of religion.

<sup>\*</sup> De la Salle's Institute, not the Irish Christian Brothers whom I before alluded to.



SAYING HIS FIRST MASS IN 1678.

### 6 The Life and Labours of Blessed J. B. de la Salle.

I trust that the good Brothers may be successful, especially in obtaining postulants in sufficient number to give promise of

stability to the work.

The French Congregation, some of whose Brothers are in charge of the Kildare School, make no difficulty, I understand, in working under the system of the National Board. This must open the way for them in many parishes and districts where it is impossible, or all but impossible, to work a school except with the aid of the Board grants.

I remain, my dear Dr. Kavanagh, Most sincerely yours,

→ WILLIAM J. WALSH,
Archbishop of Dublin.

And in the following warm language wrote the Archbishop of Armagh, in November, 1889:

My dear Brother Superior,-

A residence of seven years in Paris afforded me frequent opportunities of witnessing the splendid success which the Brothers of the Christian Schools have achieved in the literary and religious education of boys. I am very glad, therefore, to find that our country is likely to participate largely in the blessing of having our youth trained by a religious body so

capable and devoted.

Of course, this benefit cannot be fully reaped, unless the Congregation be well supplied with English-speaking Brothers. I trust the zeal of our pious youth will soon make good this want, by moving them to devote themselves to a work which is most important and meritorious. Animated with the spirit of your holy Founder, and giving themselves heartily to the work, they could, in your Institute, do more for Faith and Fatherland than in almost any other walk of life.

I am, dear Brother Superior,
Yours faithfully,
MICHAEL LOGUE.

#### CHAPTER II.

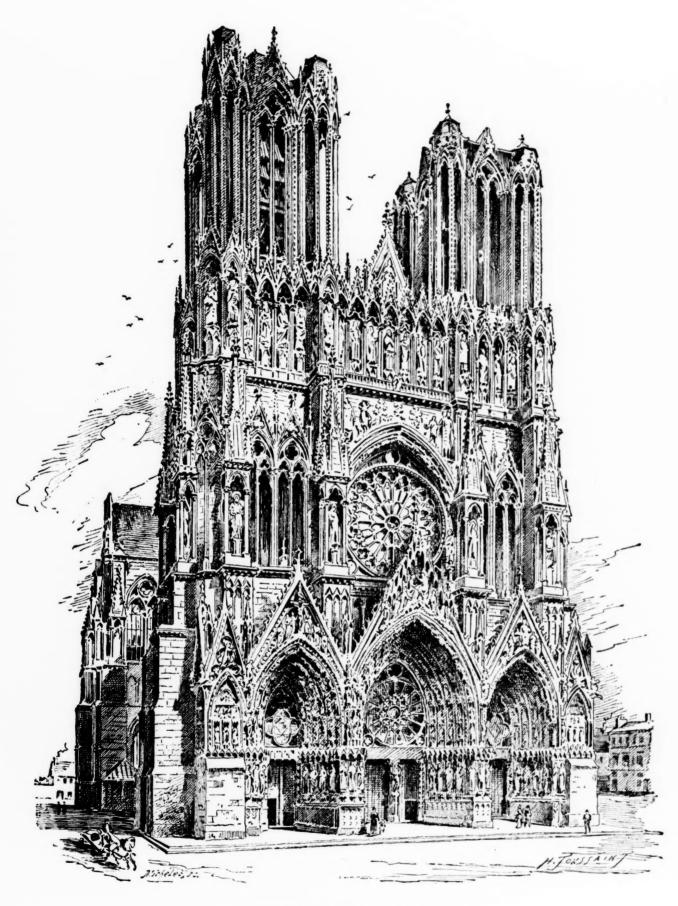
EARLY LIFE AND VOCATION OF BLESSED DE LA SALLE.

F I have called Blessed de la Salle the Founder of Free Education, it would be a mistake therefore to suppose that none had attempted anything like the work of the Brothers of the Christian Schools before him. The Church had always laboured zealously to provide education for the poor, but the difficulty lay in obtaining teachers. The duties of the clergy would not allow of their giving more than a general supervision to such work, as experience continually proved. They were forced, accordingly, to employ such laymen as offered themselves; and these too frequently were little competent for their work, if they were not (as frequently would happen) of bad character. Curiously enough, girls obtained the advantage of teaching Orders before boys; associations of women devoting themselves to that purpose throughout France. Attempts were made on behalf of boys; by Gerard Groot, for instance, a Canon of Utrecht, who gave up his living, devoted himself to preaching, and founded a Community called the Brothers of the Common Life, who had primary schools where they taught children the Catechism, reading, and writing. The Brothers gained their livelihood by copying out books. Their Institute was approved by Gregory XI. in 1376.

In 1597 an Aragonese, Joseph Calasanctius, came to Rome and was on account of his learning named a Doctor in Theology. As a member of the Archconfraternity of the Holy Apostles, which distributed alms to the indigent, he came to see the state of wretchedness and ignorance in which the children of the poor

were living and the disastrous effects on their moral character. The schoolmasters refused his entreaties to undertake a reform unless their salaries were largely increased, to which the Senate would not consent; nor could he find any Religious Order who would devote themselves to this particular work. Calasanctius then undertook the work himself, in November, 1597, and opened the first public free school at St. Dorothy's in the Trastevere. Two priests joined him, and soon they collected some hundreds of children, who were taught Catechism, reading, writing, and arithmetic, and were supplied free of charge with books, paper, and all other things that were necessary. The school was removed from the Trastevere to the Palazzo Vestri near Sant Andrea della Valle, and here St. Joseph Calasanctius formed an association of priests who devoted themselves with him to the instruction of the poor. He received the title of Prefect of the Pious Schools, and these schools soon reckoned over one thousand pupils. The Congregation was recognised in 1607 by Paul V., and was erected into a regular Order with the three ordinary vows, and a fourth by which they devoted themselves to teaching. The Order bore the name of Clerks Regular of the Poor of the Mother of God for the Pious Schools, or, more briefly, Scolopii Fathers. St. Joseph Calasanctius died in 1648, at the age of ninety-two, and his schools did good service and still exist; but they did not continue specially restricted to primary education. They developed into Colleges, whose teaching now extends from reading and writing to all the higher branches of education.

In 1592 Venerable Cæsar de Bus founded at Cavaillon, in the Diocese of Avignon, the Congregation of the Christian Doctrine, composed of priests and laymen united by a vow to teach the Catechism. This Congregation was approved by Clement VIII., and when the Founder died in 1607, his disciples opened free schools that flourished in the south of France until the Revolution. But they also were eventually transformed into Colleges.



RHEIMS CATHEDRAL, Of which he was Canon.

All these attempts were made by means of Communities of ecclesiastics, who were beset by the temptation to change the character of their schools by gradually introducing Latin and other studies unfitted for the poorer classes; and, as a result, they did not long fulfil the designs of their originators. Still the idea of founding lay Congregations occurred to several others before Blessed de la Salle. Blessed Peter Fourrier of Mattaincourt, founder of the Congregation of Our Lady for the education of girls, and a man keenly alive to the wants of his age, formed a Community of men for the education of the poor boys of the towns and country places. He was, however, not able to get it confirmed at Rome, and the young men whom he had gathered together grew tired of the work and went back into the world.

Peter Tranchot, a barrister, founded a primary school at Orleans, in 1652, and taught the children himself, assisted by one of his nephews; but this generous effort perished for want of imitators. In 1660 Francis Perdouls founded schools at Blois and Tours, but the work did not spread. The same thing happened at Autun, where, in 1687, three priests devoted themselves to the instruction of the children of the poorest classes; while at Paris, in 1678, Father Barré, founder of the Congregation of the Ladies of St. Maur, tried to establish seminaries for schoolmasters. The young men, however, thought more of themselves than of their vocation, looking upon it rather as a calling useful for their establishment in life; so at the end of a short time they dispersed, and their schools were closed.

Monsignor de Buzenval, Bishop of Beauvais, also tried to found a seminary for training schoolmasters, but he could not command the necessary funds; while M. de Chennevières and M. Nyel were equally unsuccessful.

Another attempt was made by means of lay teachers, by M. Demia, a priest of Bourg, Archpriest of Bresse and Visitor

Extraordinary of the Diocese of Lyons, who had been struck by the depravity of the youth of Lyons. Feeling the need of a remedy for this evil, he, in 1664, addressed a complaint to the Provost and Aldermen of that city. Though these magistrates paid no heed, some charitable persons were moved to open a school in the district of St. George. In a short time it was decided to vote an annual sum of 200 fcs. to found a school where children should be taught Christian doctrine, reading, and writing. Others were established soon afterwards, and in 1672 there were five free schools, of which M. Demia was appointed Director-General. He at once drew out minute rules for the schools, in every one of which the children were classed according to their knowledge. M. Demia had the instinct of mutual education; he appealed to the goodwill of the children, and created monitors amongst them, who seconded the masters. Certain methods of teaching were borrowed from the Venerable Cæsar de Bus. On certain days the children held debates in public, on questions from the Catechism, on politeness, and other subjects. Those who most distinguished themselves received useful rewards of clothing.

But, to direct these schools, masters were wanted. Abbé Demia began by inviting to his house, every three months, a certain number of priests and laymen who took an interest in the schools, when he gave them rules and advice; these masters placed themselves under the protection of the Blessed Virgin. Abbé Demia next turned his attention to the secular masters, and succeeded in obtaining a decree, dated May 7th, 1674, forbidding any person to keep a primary school without having obtained the Archbishop's permission, and having promised to observe the rules. Former masters and mistresses were required to present themselves within six months before the Abbé Demia, in order to legalise their position. In April, 1675, he assembled the masters and mistresses, acquainted them with the rules he had drawn up for them, and thenceforth kept strict watch over

them. All the pastors in the diocese had orders to give him an account of the schoolmasters and mistresses in their parishes, and he sent visitors from time to time to inspect them.

His masters were soon in great request. Many Bishops asked for them, and young men were sent to him to be trained. He would have preferred to employ none but priests; and with this object he devoted his own fortune to founding a seminary at Lyons, where he purposed to train schoolmasters and curates for country parishes. This seminary, called "The Community of St. Charles," was opened in 1679, approved by the Archbishop, and recognised by letters patent in the following year. The founder did not reside there, but directed it by means of a School Board, composed partly of priests and partly of seculars. Abbé Demia died in October, 1689, and despite his efforts, his work did not survive him. The Community of the Sisters of St. Charles, which he founded for the education of girls and the care of the sick, still flourishes; but the seminary became an ordinary seminary, like any other. So in all cases the result was the same. For the lay teachers were without the training necessary, nor was there any institution to impart it; and those who developed abilities as teachers were induced to employ their talents to more remunerative purposes than the education of poor children. Yet it is possible that the man to whom we remotely owe primary education was, after all, a friend of St. Vincent de Paul, M. Bourdoise, who only prayed. He wrote as follows to M. Olier:

I wish we could have a school filled with the supernatural spirit, where children might learn to read and write, and also be trained into good parishioners. For to see money spent on teaching them merely to read and write, without making them better Christians, is really a pity, and yet this is generally the case. Nowadays all classes of children go to school, but to schools where nature is everything. We must not, therefore, be surprised if afterwards they do not lead Christian lives; for in order to have a school useful to Christianity, one must have masters who will labour there like perfect Christians, and not

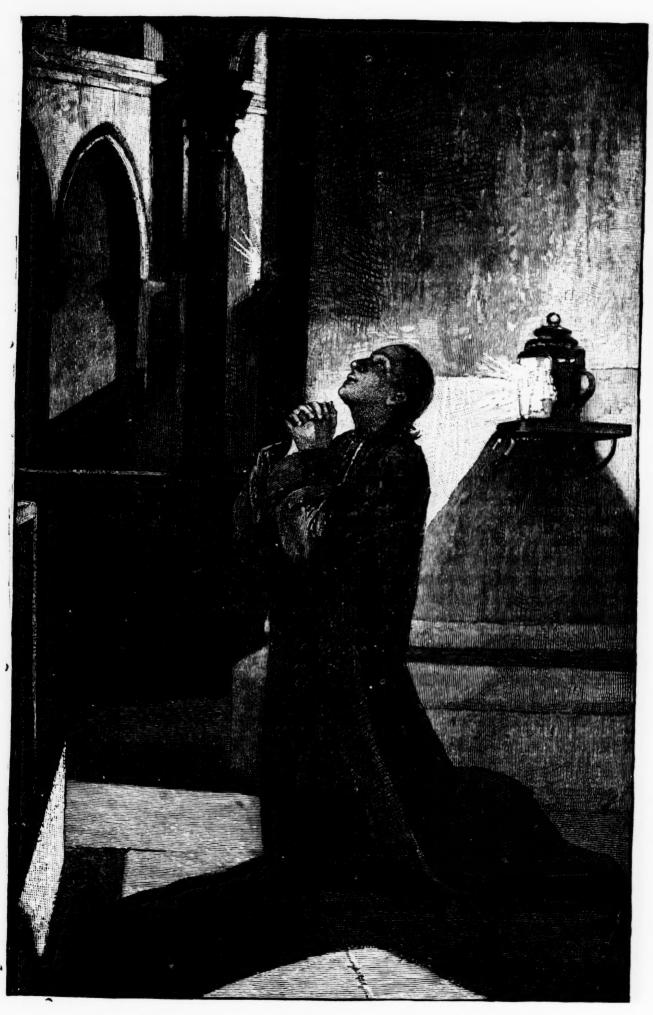
like hirelings regarding the office as a miserable trade, taken up to earn their bread. For my part, I declare from my heart, that I would willingly beg from door to door, to procure the means of living for a real schoolmaster; and like St. Francis Xavier, I would implore all the Universities for men, not to go off to Japan and the Indies to convert the infidel, but to begin this excellent work. It is easy enough to find amongst the clergy men ready to take a curacy or a parish; but to find anyone with piety and the other qualities necessary to keep a school, having also the means of living, and being yet willing to work under the authority of the pastor, this is very rare indeed. Whence I conclude that to devote oneself to forming such masters is a work more useful to the Church, and more meritorious, than to preach all one's life in the pulpits of the largest towns of the kingdom. I believe that a priest who had the science of the Saints would be a schoolmaster, and would be canonised for it. The best masters, the greatest, the most esteemed—the Doctors of the Sorbonne—would not be too good for the office. Because the parish schools are poor, and taught by poor men, people imagine they are nothing. And yet it is the only means of destroying vice and instilling virtue; and I defy all men united to find a better one. I believe that if St. Paul and St. Denis were to come to France now, they would undertake the work of schoolmasters in preference to any other. For fifty-seven years I have been familiar with the work of a field-labourer; and during all that time I have seen no work more futile than that of sowing in ground that had not previously been well manured and ploughed. Now, it is by means of Christian schools that hearts are prepared to receive the Word of God from preachers. The school is the Novitiate of Christianity. It is the seminary of seminaries.

On March 15th, 1649, he founded an association of intercession, whose members were all bound to prayer that God would grant to France Christian teachers for the children of the poor. Its numbers speedily became very great; and, two years after it was instituted, on April 30th, 1651, was born at Rheims Jean Baptiste de la Salle.

His parents were of noble lineage, and their piety, doubtless, contributed to foster in him the ecclesiastical spirit which he displayed from very early years. At eleven he received the

tonsure; at sixteen, by one of the crying abuses of the age, he became a Canon of the Cathedral of Rheims. An old relative resigned his canonry in the youth's favour. Young de la Salle pursued his studies, however, with exemplary fidelity; and in one sense his canonry was well for him, since his parents died when he was twenty, leaving to him the charge of his younger brothers—a charge which would have been incompatible with the duties of a parish priest. He distinguished himself in his theological studies, and finally took his degree of D.D. with honour. He exhibited no attraction towards what was to be his life-work, and his first attention was called to school affairs by his friend, Canon Roland, who was connected with an orphanage to which were attached free schools for girls. Dying, he left the care of the Institution and the Community of Religious women in charge of them to de la Salle. But after conscientiously discharging the duties which were thus devolved on him, De la Salle resumed his former retired life.

It was an accident which inveigled rather than led him into the work for which he was destined. A certain lady of Rouen, who from a worldly life had been suddenly converted to a life of penance and charity, had assisted the Community confided by Canon Roland to de la Salle. She was anxious to provide some institution of the kind for boys in Rheims, where she had been born. She chose for this purpose a devout and enterprising layman named Nyel, who had all his life been devoted to the cause of the instruction of the poor, and besought him to found a school in Rheims. For this purpose she made him a yearly allowance, and gave him a letter of introduction to de la Salle, who happened to be her relative. De la Salle received him, befriended him, and the school was started in the parish of St. Maurice. The result was that a lady in the parish of St. James conceived a wish to found a similar school for her own parish, and de la Salle was reluctantly drawn in to befriending it as he had done the first. There were five masters attached to the two



HIS VIGIL IN THE CHURCH OF ST. RÉMI, AT RHEIMS.

schools, and M. Nyel was so frequently absent in the endeavour to found fresh undertakings, that insensibly de la Salle acquired the habit of looking after them. They lived in the house of the Curé of St. Maurice's, which was so small as to put them to great discomfort. De la Salle engaged for them a house near his own, sent them food regularly from his own kitchen, and drew up for them a little rule of life, calling on them now and again to secure that it was observed. He insensibly acquired an interest in his protégés, whose goodwill he admired, though his refined nature was repelled by their coarseness of manners. It ended in his inviting them to his own table, instead of sending them their food; and gradually, perceiving the good effected in them by his influence, and how many things there still remained to reform in them, he was led to think of receiving them altogether into his own house. The idea was distasteful to his delicate nature; he feared the dissatisfaction of his friends and relatives. He went to Paris and consulted Father Barré, a man who had himself attempted the direction of boys' schools, and had done much for girls' education. His attempts with boys, however, had failed; he had been unable to maintain the control of the When he heard de la Salle's case, he perceived that he had before him a man qualified for the task in which he had been unsuccessful. His advice was decisive. De la Salle returned to Rheims with the fixed resolve to embrace the task of training these schoolmasters according to his own ideals of the vocation which they had embraced. He received them all into his house. The storm which he had foreseen followed. out of his three brothers, who had hitherto lived under his roof, quitted him. He drew up a rule of devotions for the men whom he had received into his house, and subjected them to careful discipline; with the not unnatural result that all but two of the unhappy schoolmasters, who in becoming teachers had not bargained for becoming monks, followed the footsteps of his

departed brothers. However, presently fresh candidates presented themselves, knowing beforehand the conditions exacted of them. The new comers proved to be picked and excellent men for his purpose: by gentle and tactful insinuation he gradually imbued them with the habits of religious discipline which it was his purpose to foster in them. At this point he gave up his paternal home, and hired a more retired house at the entrance of the Rue Neuve (now Rue Gambetta), whither he removed what was now virtually his infant Community.

The fame of his work spread, and various neighbouring places began to ask him for schoolmasters; so that his new undertaking began seriously to interfere with his duties as Canon. The masters grew afraid of the future. They asked themselves what would be their lot when they grew old and infirm. They contrasted the secure future of the rich Canon whom they had accepted as Superior with their own precarious state. And the Canon determined to resign his canonry. At first his director opposed him, telling him to wait. But when some months' waiting failed to soften his director, he once more went to Paris and consulted Father Barré. Before his approval the director finally gave way. Then came the opposition of his friends, his fellow-Canons, his Superiors, of the Archbishop of Rheims himself; but over all de la Salle finally triumphed. There remained his private fortune, which, after a year's opposition, his director consented to his casting after the canonry. The only question with him was, whether he should use it to endow his Community? Father Barré was against endowment, which, he thought, lowered the vital energy of a Community. "Si vous fondez, vous fondrez," he said. So thought de la Salle; but he did not decide till he had consulted God by prayer; and his prayer, in its simple directness, is so characteristic as to be worth giving: "My God, I do not know whether to endow, or not to endow. It is not for me to found Communities, nor to know how to establish them. It is for Thee, my God, to know,

and to do it in the way that pleases Thee. If Thou endowest them, they will be well endowed; if Thou dost not endow them, they will be without endowment. I pray Thee, O my God, to make known Thy will to me."

He determined at last to give his fortune to the poor. And that very year (1684) came a famine throughout Champagne. He literally sold all he possessed, and gave it to the starving people. The distribution lasted for two years; and when it was over he was so absolutely poor that, having to journey to Rethel to consult the Duc de Mazarin, he begged his food along the way, and had difficulty in getting a piece of black bread from an old woman. Indeed, henceforth he led the life of an ascetic. His delicate stomach rejected the coarse food of the men with whom he had now elected to live on equal terms. He conquered it by starving himself until sheer hunger made him willing to eat any food. He at last came to be unconscious of what he ate. The cook once mistakenly served up a dish of wormwood, from which the Brothers all turned. De la Salle alone finished his portion, unaware that anything was wrong. Prayer he practised incessantly; at Rheims, every Friday night he made the sacristan lock him in the Church of St. Rémi, and spent the night in vigil.

His character soon began to attract postulants to his house, both working men and men of gentle birth; so that it seemed to him necessary to discuss the question of Rules for the young Institute. The discussion took place between himself and the twelve elder of his followers after a Retreat; and though a certain common agreement on essential points was reached, the final drawing up of any code was deferred. It was resolved that they should take the three monastic vows for three years only, and renew them every year. This was for the selected twelve. The other members were to be bound only by the vow of obedience for one year, and to renew it yearly until their vocation was beyond doubt. The wisdom of de la Salle in these cautious

proceedings was made manifest by the fact that of the chosen twelve, four abstained from renewing their vows the next year. The name—Brothers of the Christian Schools—was now decided on. The question of a habit was left to the Superior, who was guided in his choice by accident. When winter came the Mayor advised him to give his followers a large cloak with hanging sleeves, called a capote, which was very generally worn in Champagne as a protection against the weather. De la Salle followed the advice, and clothed them in a soutane without belt, thick double-soled shoes, a broad-brimmed hat, and, for outer garment, the capote, made long in common black stuff.

In the ensuing years, from 1681 to 1688, several of the Brothers died, and Blessed de la Salle made the first of several attempts to give up the superiorship. He actually succeeded for a time, inducing the Brothers to elect one of their number in his place. But as soon as the fact became known outside, the Archiepiscopal Grand Vicars went to the house and ordered de la Salle to resume his post.

The next step in the constitution of his Congregation—the establishment of a Novitiate—came about, like all the other steps, without design. A lad of fifteen begged for admission, and seemed so zealous that de la Salle yielded to his request. Three more followed; and as they were manifestly too young to bear the full strictness of his Rule, he placed them in an adjoining house, communicating with his own by a single door, where in charge of an experienced Brother they lived under a modified Rule, and without the habit. Circumstances moulded also his sequent experiment, which was an important innovation. clergy of the country parishes about Rheims began to follow the example of the towns in applying to him for masters. He had none to spare; moreover, a country parish could supply neither work nor support for more than a single master, and it was his rule always to place two Brothers in charge of a school, in order to avoid the dangers of solitude. In this extremity the

country clergy sent him from their parishes young men of good character, and requested him to train them after the model of his own Brothers (so far as was possible) for the work of teaching. He undertook the task, established them in a separate house, gave them a Rule of life appropriate to their condition as laymen, and when they were adequately trained sent them back to teach the village schools. This was the first Normal school for lay teachers; an institution revived in modern times and under modern conditions by Brother William of Jesus.

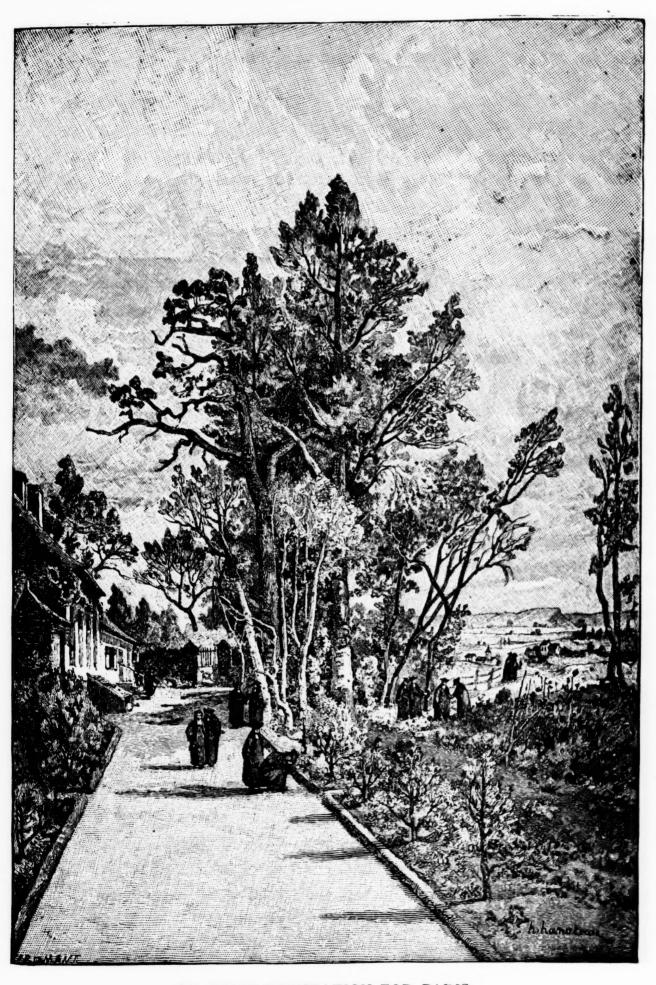
## CHAPTER III.

## THE GREAT GROWTH OF THE INSTITUTE.

O far Blessed de la Salle's Congregation had been limited in its sphere of work and recognition to the district about its birthplace, Rheims. Its scope was now extended to Paris. He was under an old-standing promise to M. de la Barmondière, the Curé of St. Sulpice, to open a school in that parish; and, at this time (February, 1688,) he was called upon to fulfil it. The saintly M. Olier had started seven free schools in St. Sulpice; but, as with all previous enterprises of the kind, the lack of good masters caused them, after their Founder's death, to decay; until but one of the seven remained. This, too, was clearly going the way of the other six. The children were beyond the control of the Abbé Compagnon, who was in charge of it; and, after some preliminary negotiations, M. de la Barmondière requested de la Salle to undertake its management. De la Salle set out at once with two companions, and soon made the school so successful that two more Brothers were sent for from Rheims, and a second school was opened in the parish. Persecution at once began against him, first on the part of his predecessor, the Abbé Compagnon, and then on the part of the lay schoolmasters, who were alarmed by the competition of the free schools. But he successfully weathered these attacks, and, returning to Rheims, left Brother l'Heureux in charge of the Parisian schools. An important feature in the future of the Institute indirectly resulted from this. l'Heureux he intended for his successor, and was about

to have him ordained, that a priest might succeed a priest in the superiorship. Moreover, he designed that each house should have one Brother in Holy Orders to perform for it all religious functions. But while he was at Rheims Brother l'Heureux died. De la Salle took the event as an admonition. For the first time he perceived the probable consequences of mingling lay and clerical Brothers. He perceived the possibility of consequent jealousy from such an introduction of caste; that, as had happened before in teaching bodies composed of ecclesiastics, clerical pursuits would draw the brethren away from the humble drudgery of educating ignorant children. At a single stroke he imposed on his Institute that self-denying abstinence from the honour of the priesthood which has ever since preserved it for the cause of education and the poor. He ruled that no Brother should ever receive ordination, no priest be admitted to the ranks of the Institute, and that the Brothers should not learn Latin.

During his absence in Paris things had gone badly with the Congregation in Rheims and the neighbourhood. The Brother left in charge mismanaged his trust; half the brethren deserted the Community in consequence; the country clergy, who believed only in de la Salle himself, sent no more schoolmasters for education, and the Normal school (if one may give it so modern a name) was closed. The health of many Brothers was fuling, and the fervour of many. This led to the establishment of the first house at the village of Vaugirard, near Paris. Here de la Salle himself took up his abode for seven years, and he made it a house of retreat for recruiting both the physical and the spiritual health of the Brothers. There they spent their holidays; thither they came in sickness; thither, too, they all came once a year to make a Retreat and follow the exercises of the Novitiate. It served also as a home for novices. It was at this period that he chose two of his followers as assistants, to be more closely associated with himself and aid him with their



HIS FIRST FOUNDATION FOR PARIS.

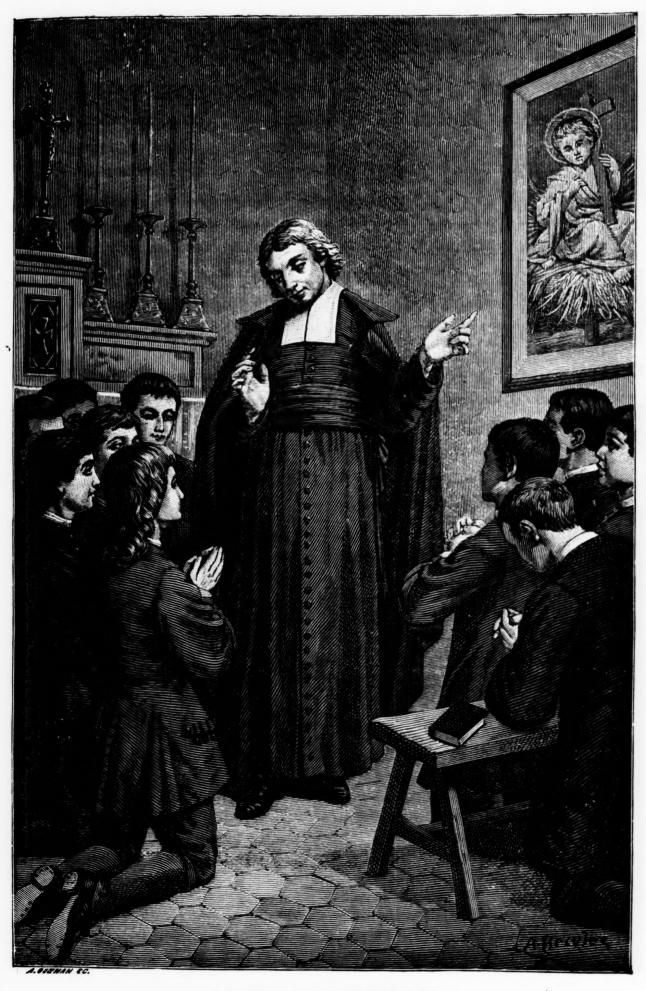
counsel. In 1693 a famine caused a temporary removal from Vaugirard to Paris; and after the return of the Brothers to Vaugirard, de la Salle at length, believing them now sufficiently chastened and confirmed, allowed the Brothers to make their vows perpetual. Now also he formally drew up the Rule of the Institute, after placing it in their hands that they might suggest any alterations which they thought fitting. During this same period of quiet he compiled his admirable "Manual for the use of the Christian Schools," which, re-edited to keep it abreast of the times, has been the guide of the Christian Brothers ever since. What a monument of educational sagacity it is can hardly be appreciated without a knowledge of the state of things which obtained before de la Salle. For instance: astonishing as it seems, he was absolutely the first to introduce class teaching. Until he appeared, each child had been called up in turn and taught separately. Hence an inevitable multiplicity of schools and masters, which added to the difficulty arising from the fewness of competent teachers.

By 1698 the first house at Vaugirard had become too small for the rapidly increasing Community. Through the aid of M. de la Chétardie, who had succeeded M. de la Barmondière at St. Sulpice, and of a rich widow, Madame Voisin, he was enabled to take a larger house nearer Paris, which he most appropriately dedicated to St. Cassianus, the martyred schoolmaster. One of the Brothers he made Master of Novices, another Superintendent of the Parisian schools; and thus relieved of some of his many responsibilities, began a fresh extension of educational activity. A new school was opened in the parish of St. Sulpice, after a fresh conflict with the paid schoolmasters. Increased prestige was brought him by the attention of James II., the exiled King of England. personage required an instructor for the sons of his Irish adherents. He consulted the Archbishop of Paris, who in turn placed the matter in the hands of M. de la Chétardie; and the

Curé of St. Sulpice recommended M. de la Salle. De la Salle agreed to accept the task, and fifty young Irish gentlemen were placed under his direction. They required, of course, higher education than that which the Christian Schools were accustomed to impart; and therefore Blessed de la Salle himself assisted in their education. King James himself subsequently visited the school, and was so delighted with the manners and progress of the young boarders that he expressed to de la Salle his lively satisfaction. This was followed by a further innovation in education, when de la Salle founded the first Sunday school in France. It was designed for lads under twenty, belonging to the artisan and tradesman class. Since he chiefly founded it as a remedy against the evil employment of the Sunday, he wished it to be attractive; and therefore, in addition to reading, writing, and arithmetic, he gave the youths who attended it the opportunity of pursuing studies useful in the higher developments of their own callings; studies such as mechanics, mathematics, and drawing. Two Brothers were specially educated to conduct this Sunday school, at the close of which there was always religious instruction and catechism. It soon became so popular that it was attended by two hundred Unfortunately, the Brothers educated for it took advanlads. tage of their special training to quit the Institute and open a paying school of their own. The consequent closing of the school, however, was only temporary: as soon as another Brother could be trained for the purpose, it was reopened, and obtained This was, as I have said, the first all its former success. Sunday school in France: in Holland such institutions were already known; and, of course, Sunday schools for religious teaching had before been set up in Milan by St. Charles Borromeo.

In sequence to this, he established in the parish of St. Hippolyte a Normal school for training country schoolmasters; such a school as that which he had established at Rheims, and

which had lapsed during his absence. He placed it under the direction of Brother Nicholas Vuyart, one of the two Brothers whom he had chosen at Vaugirard as his special confidants. Unfortunately, Brother Vuyart, like Judas, succumbed to the temptation of holding the money-bag. The Curé of St. Hippolyte died, and left his money to Brother Vuyart for the purpose of supporting the foundation. He could not leave it to the Congregation, which had not obtained letters patent, nor to de la Salle, who was known as the Superior of the Society; therefore this indirect method of bequeathing his money to the Society was the only one open to him. But Brother Vuyart declared that the money belonged to him, that he would use his own judgment in spending it according to the Curé's intention; and refused to make any arrangements with de la Salle. The supporters of the school thereupon withdrew their contributions, and the pupils left. Brother Vuyart, following the example of the first Sunday school teachers, quitted the Institute, and continued the school on his own account. After some years he died in poverty. This was the end of the Normal school under the old régime; the time was not ripe for it, and it was left for a modern Superior of the Congregation successfully to revive Blessed de la Salle's idea, now universally disseminated. Yet more trouble was in store for the Founder from his own disciples. The Brother whom he had made Master of Novices was guilty of excessive severity to his subjects, who complained to M. de la Chétardie (de la Salle being away on business). The Brother who had been made director of the Parisian schools followed in the footsteps of the Novicemaster, and harshly penanced a novice who was studying in the schools. This novice likewise complained to the Curé of St. Sulpice. Now, M. de la Chétardie was becoming ill-satisfied with the Founder's administration of the Society, and hastily laid these severities to the account of the Rule, not of the two Brothers who administered the Rule. He sent in a Brief to the Archbishop



AMONG HIS FIRST NOVICES.

of Paris, which gravely impugned de la Salle's discretion in managing the Institute. The Archbishop ordered his Vicar-General, M. Pirot, to make inquiries. The inquiries were answered by the Brothers favourably to the Superior and the Rule, though the two directors were blamed; but, urged by outside influences, M. Pirot reported against the Founder. When de la Salle next called on the Archbishop, he was suddenly and quietly told: "Sir, you are no longer Superior of your Community; I have provided it with another." De la Salle, after his usual fashion, withdrew in silence, and passively awaited results. M. Pirot sent him private word when the new Superior was to be installed. De la Salle feared resistance from the Brothers if they were apprised beforehand, aud so merely desired them to assemble on the assigned day, without stating any reason. Let Blessed de la Salle's chief biographer, M. Armand Ravelet, tell in his own words the unusual scene which followed.

On the first Sunday of Advent, 1702, all the Brothers of Paris were collected in the large house. A hall had been prepared and decorated. The Brothers were wondering who would be the high personage that was expected, and what ceremony he was going to preside over. Blessed de la Salle, cheerful and smiling as usual, superintended everything. At four o'clock, after Vespers, a coach stopped at the door. The Vicar-General, M. Pirot, alighted, accompanied by a young Abbé. M. de la Salle received him with due honour, and conducted him to the seat that had been prepared for him. His companion sat down beside him, and the bell rang to call in the Brothers, who were all curiosity as to what was going to happen. When silence reigned in the hall, M. Pirot opened speech.

Accustomed to address audiences that were often hard to manage, and foreseeing resistance, he proceeded cautiously, and began by extolling de la Salle, proclaiming him the man chosen by God to found the work, and carry it to its present point. He spoke of his virtues, the labours he had undergone, the services he had rendered; and was lavish of praise. The Brothers listened with delight while their beloved Father was spoken of in these terms, and drowned M. Pirot's voice at intervals with their

bursts of applause. But suddenly the tone changed, the orator turned from Blessed de la Salle to the new companion he had brought with him, and began his panegyric. M. Briscot, whom he had the pleasure of introducing to them, was a young priest from Lyons, full of virtues and merit; he trusted they would obey him in all things, for he was worthy of their esteem and confidence. The Brothers, at first surprised and mystified by this discourse about a stranger, pricked up their ears, and began to see through its meaning. The moment they perceived what the orator was about, one of the principal among them, unable to contain himself, advanced respectfully to M. Pirot, and informed him, in the name of all, that they already had a Superior, and begged that he would not think of giving them another. M. Pirot, quite unmoved, waved him aside with a gesture of his hand, and, resuming his discourse, went on to speak with precision of the order he had to execute, and of the duty on their side to obey it. It was, in fact, a formal command.

Then began the tumult. "M. de la Salle is our only Superior; we will have no other!" cry out the Brothers and novices in chorus; and they add that the Archbishop must have been deceived, otherwise he never would have come to a decision so contrary to justice and to their unanimous desire. The holy Founder, grieved by this resistance, raised his voice to quiet the uproar, and reminded the Brothers of their promises to him. In virtue of that authority vested in him, he requested them to submit to the order conveyed to them, and not set an example of obstinacy and rebellion. Under other circumstances his words would have had their immediate effect; but the Brothers had now strong reasons to oppose to them, and they spoke them out boldly. . . . M. Pirot ought to have seen at once the mistake he had made, and withdrawn. But the battle had begun, and self-love was up in arms. . . . He took out the Archbishop's orders, sealed with his seal, and read them. deed, in which were set forth the so-called misdemeanours of Blessed de la Salle, increased the tumult. The Brothers could not contain their indignation against those who had traduced their Superior, and they appealed from the Archbishop duped to the Archbishop in possession of the truth.

The Master of Novices, whose imprudent direction had brought about the complaints, interfered in his turn, and began loudly to defend his Superior; but he only drew upon himself the wrath of M. Pirot, who looked on him as the author of the unpleasant position in which he (M. Pirot) found himself. He

silenced him rudely. "What! you dare to speak, you who are the primary cause of all this scandal, and unworthy of the post you hold!" The unlucky Brother held his peace and withdrew. But there was another person present, who was to the full as embarrassed. This was M. Bricot, who had come there to be solemnly installed, and who, instead of the honours he anticipated, got nothing but snubs. It was plain that nobody had the least intention of obeying him, and the discussion was only increasing the antipathy of the Brothers for a Superior who was being forced upon them. The latter felt he was playing a ridiculous part while his rights and titles were being fought over. He endeavoured to put an end to the scene by begging M. Pirot to leave the Brothers their Superior, adding that, for his part, he would never consent to take the keys of a house where the hearts were closed against him. The conflict lasted a long time. The Brothers would not yield, and M. Pirot would not own himself beaten. But the one who suffered most of all was M. This public testimony of esteem and affection de la Salle. from his disciples hurt his humility. The rebellion distressed him. Besides this, the hopes he had cherished of being relieved of his burden, and of consecrating the rest of his days to solitude and prayer, were again disappointed. He did not despair, however, of bringing the Brothers round in time; and when he was accompanying M. Pirot to the door, he told him so. But the Brothers overheard the remark, and at once flatly contradicted him. "Our determination is bound up with our vow," they declared; "in keeping to the one, we feel that we are being faithful to the other. We will have no Superior but our Father. If another is forced upon us, let that other bring new subjects with him, for we are all resolved to walk out of the house."

De la Salle hastened away to throw himself at the feet of the Archbishop, and crave pardon for the disobedience of the Brothers. But the Archbishop turned his back, and without a word left the room in which de la Salle had sought him. In the end, a priest of St. Sulpice, the Abbé Madot, intermediated. The Brothers agreed to wait on M. Pirot, apologise for their conduct, and nominally accept the new Superior; but on condition that after being formally installed, M. Bricot should make no attempt to exercise any practical authority. As a matter

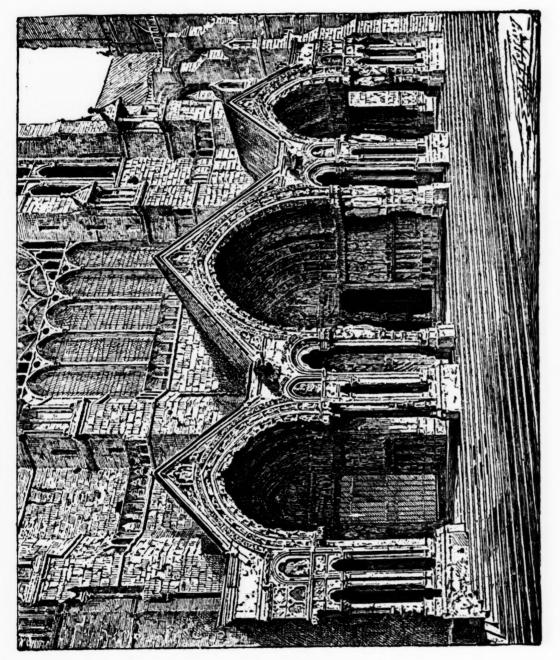
of fact, he only once subsequently appeared at the house; and soon afterwards the Archbishop gave him another employment. The victory remained practically with the Brothers; and de la Salle continued the real Superior.

## CHAPTER IV.

### REMOVALS AND PERSECUTIONS.\*

N August, 1703, the Community moved to the Rue de Charonne from the house at Vaugirard. The new house had schools established in connexion with it, as had been the case in St. Sulpice, and a Sunday school was opened. followed fresh attacks on the part of the writing masters. February, 1704, the lieutenant of police sent to seize all the writing materials in the Brothers' schools, and cited the Community before his tribunal. For non-compliance with this order de la Salle was fined and mulcted in costs, besides being forbidden to allow the Brothers to receive any but the poorest children, or to give these any education "above their condition." At the same time the Precentor ordered him to close his schools. Lawsuit followed lawsuit, and the Community was condemned without appeal. The house and schools, even the Sunday school, in the Rue de Charonne were closed, and all the effects seized. The Founder at first took refuge, with his novices, in the parish of St. Roch, but after a few months removed to Rouen. In February, 1706, the Parliament of Paris issued a decree forbidding him, or any of the Brothers, to keep a single primary school in Paris or its suburbs without the formal permission of the Precentor. M. de la Salle, although suffering from a tumour on the knee, returned to Paris, to bear the brunt of this new misfortune. The Brothers' schools being closed, the

<sup>\*</sup> This chapter and the chapter which follows it are closely based on the record made by M. Ravelet in the large "Life of Blessed J. B. de la Salle," recently translated into English.



AT CHARTRES CATHEDRAL IN 1699.

parish priest of St. Sulpice tried to save those under his control by seeking other masters, and on failing in the quest implored the Brothers to return. The Founder did not refuse, and early in October ten Brothers were appointed teachers on the condition that they should receive no pupils without a ticket of admission from the parish authorities. The schoolmasters having no excuse for further interference, the Brothers once more resumed their labours in peace.

In spite of these difficulties in Paris, de la Salle's work was rapidly spreading all over France. In 1699 he founded the school at Chartres, at the invitation of the Bishop, Monsignor Godet des Marais, who had been with him at St. Sulpice. There were already mistresses for the girls' schools, and the clergy of Chartres, being anxious to obtain similar advantages for the boys, sent the following petition to the Bishop:

After having several times conferred together [said the parish priests], we are agreed that one of the chief causes of the indocility, the immodesty, the ignorance, and visible immorality of the children of the town is owing to there being no free schools for the poor; or else because the masters and mistresses who have hitherto taught the poor, almost without any leave or knowledge of superiors, only doing it as a means of gaining their bread, have not acquitted themselves as they should for the advantage of the children, either from incapacity or from want of zeal and application; that it becomes needful now to take serious steps to remedy this great evil, so that there may be in the city some few schoolmasters and mistresses—under your gracious orders-of whose capacity, piety, and zeal there can be no doubt, and to whom we may entrust the care of youth; and, above all, that there may be some few schools for the children of the poor, who, for want of being able to pay masters—being neither taught nor kept at school, but wandering about and idling-become easily corrupted, and grow incorrigible. With this idea, and having heard that there is in Paris a priest of great piety, who educates and trains for this office young men who have all the qualities necessary for filling it worthily, and that he gives them wherever they are asked for, provided their maintenance be secured, for which a very modest sum is sufficient, we felt it an obligation to have recourse to

your Lordship, to entreat you to use your influence, and even your alms, in order to procure for this town so powerful a help for the reformation of the ills of the people.

Blessed de la Salle provided the Brothers, and the Bishop undertook to bear all the expenses. The latter was much attached to the saintly man, and whenever he was in Chartres pressed him to dine at his table, an invitation he persistently declined. M. Ravelet tells us:

One day, determined to overcome him, the Bishop had the doors of the palace locked, and so kept him a prisoner. The holy man, finding he could not get out, submitted with a good grace, and went in to dinner. Amongst the guests were M. d'Aubigné, Vicar-General, afterwards Bishop of Noyon, and, finally, Archbishop of Rouen. After dinner the Bishop and his Vicar attacked Blessed de la Salle about the severity of his Rule and the extreme poverty of his clothes. They criticised his thick shoes, his broad hat, and his patched cloak. He defended himself with his wonted simplicity, and gave the reasons which had led him to frame the Rule as it stood. The shabbiness of his clothes was such, however, that the Bishop made him a present of a cloak; and to leave him no pretext for not accepting it, he had it made of the coarsest and commonest stuff. M. de la Salle took the gift humbly as an alms, and wore it; but not long after, as he was coming home one winter's night, he was accosted by robbers who took a fancy to the cloak, and he let them have it.

Still, even at Chartres there were difficulties in the way of carrying out the regulations. The Bishop himself did not at all approve of teaching the children to read French before Latin; but the Founder held firmly to his opinion, and at last Monsignor des Marais yielded to his arguments.

In the same year the schools at Calais were opened, and the Institute took root in Languedoc and Provence. In 1702 de la Salle's most ardent desire was gratified by the opening of a school in Rome, which was approved by letters patent in 1706; while in 1705 the first school was opened at Rouen in connexion with an ancient charity called "The Office of the Poor," and it

was owing to this that the Novitiate was moved from Paris to St. You in Rouen. The Dijon schools were founded in the same year.

All these successes were, however, accompanied by so many trials and persecutions, that de la Salle resolved to retire from the active government of the Institute. After establishing a Novice House at Marseilles, he proceeded to Grenoble. There, says his biographer:

He took his place humbly in the school, going assiduously to his class like the lowliest of the Brothers, teaching the alphabet to the tiny children, reading and writing to the older ones, and the rudiments of Christian doctrine to all. Nothing could tire out his patience; his gentleness overcame the most unmanageable tempers, and his perseverance forced the dullest to take in his lessons. He was, in fact, what he wanted his disciples to be, and he presented to them the most perfect model of the master of a Christian school. He would not be dispensed from any of the duties. Every morning he conducted the children, walking two and two, to church, and made them take their places; then he went up to the altar, and celebrated Mass with such piety and recollection that he came to be known in the town as "the holy priest."

In addition to these duties he devoted himself to revising his writings, a task he had but just completed when he was taken seriously ill. As soon as he was better news reached him which determined his return to Paris. It appeared that his opponents in the capital had determined to take advantage of his absence by introducing modifications into the Rule. They tried to persuade the Brothers that the government of the Community was too heavy a burthen for one person, and that the whole organisation should be altered. Now the Founder had made the following one of the fundamental rules of government:

His idea was that all the Brothers who were sent to teach in schools throughout France, and even all over the Christian world, were to form one family, who should have but one

father, the Superior; one paternal home, the Novitiate; one law, the Rule. All the Brothers, being called to the same functions, were to be trained by the same method; they were to receive the same teaching, practise the same virtues, imbibe the same spirit, and reproduce, as far as possible, the same type, which was that of the Founder. In order to realise this unity, they were not only to spend at least one year in the Novitiate, and be then, as it were, cast in the mould of the Institute, but to return from time to time and go back into this mould, so that the lines which had been rubbed off by contact with the world might be renewed, and resume their primitive accuracy. Thus the direction, begun during the first year's training, was continued through life. The Brothers wrote once a month to the Superior-General; he answered them, and by this means, as well as through the visitors, and his own visitations, he remained in contact with them, and was able to follow all the changes in their soul, to encourage and direct their progress, to prevent or arrest abuses. But for this he was armed with a supreme authority. Every Brother who strayed from the Rule could be called back to the Mother-house, or sent elsewhere. Every budding evil could consequently be nipped the moment it was perceived. Its constitution was simple, wise, and strong. The best proof of its excellence is its duration. It has lasted for two centuries, with merely a few changes, which are in reality developments rather than changes; and everywhere the results have been admirable.

As a substitute for this the following regulation was now proposed:

The Brothers in the various towns should have for Superior a priest foreign to their Institute. Each house should be independent, and the Brothers should each be stationary, without being able to be moved. To repair the losses made by death among them, two or three novices should be trained as they were wanted. The central Novitiate should be suppressed. The Paris Brothers should form a distinct society, under the authority of an ecclesiastical Superior chosen outside the Society.

To which proposal de la Salle's friends opposed this judgment of the Abbot of La Trappe, given when he had been asked as to alterations in the Rule of Father Barré's foundation:

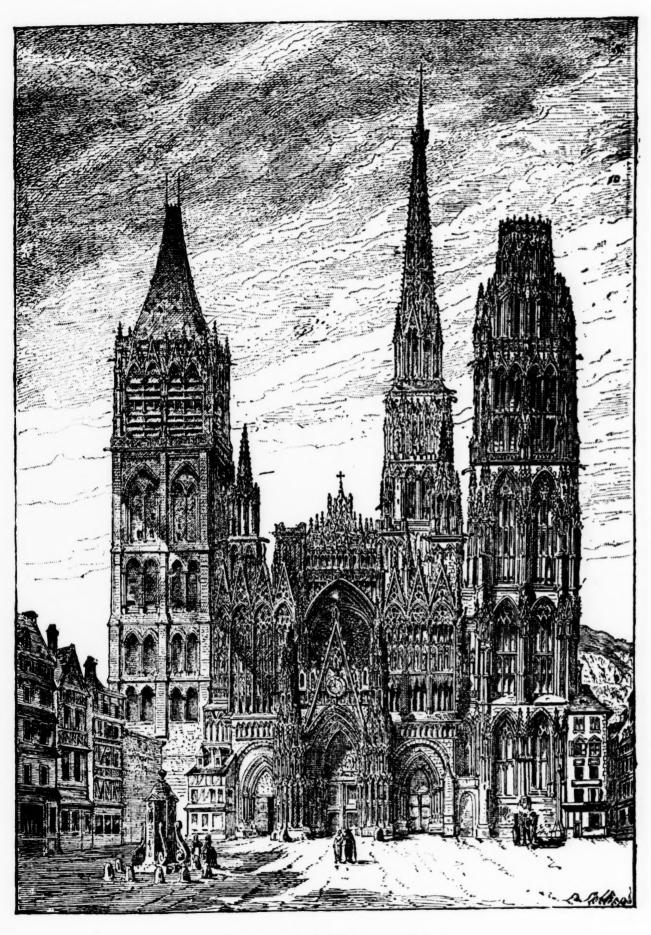
I am of opinion that regarding those works that are of God,

we cannot do better than follow the intentions of the founders. It is they who have received the spirit and the mission, and we must believe that it is by their ministry that God means to declare His will. So long as the first rules were observed, things prospered and received a particular blessing. God protected the works, He supported them, He increased them. But experience has taught us that, as soon as they abandoned the views of the founders, and adopted other maxims, and struck out roads which had been unknown to these saintly men, the holiest establishments degenerated and fell away. 'Human wisdom did but spoil what had been done and was only to subsist by His Divine Providence.

Brother Bartholomew, who had been left in charge in Paris did not approve any innovations, and even the Archbishop of Paris refused to permit them. It was quite manifest, however, that M. de la Salle's return to Paris was of urgent necessity. Finding persuasion useless, the Brothers of Paris, Versailles, and St. Denis hit upon the expedient of commanding his return, and for this purpose wrote to him as follows:

Our dear Father, we, the principal Brothers of the Christian Schools, having at heart the glory of God, the good of the Church and of our Institute, consider that it is of the utmost importance that you should resume the care and general guidance of the holy work of God, which is also your work, since it has pleased God to make use of you to establish it and manage it so long. Everyone is convinced that God has given you the grace and the ability necessary for governing the new Institute which is so useful in the Church; and it is only justice that we should testify that you have always governed it with great success and edification. This is why we humbly pray you, and further command you, in the name and on behalf of the Community to which you promised obedience, immediately to resume the general government of our Society. We remain, with profound respect, our dear Father, your very humble and very obedient inferiors. In faith of which we sign. Given at Paris, April 1st, 1714.

M. de la Salle left Grenoble and arrived in Paris in August, 1714. Meanwhile M. de la Chétardie had died, and his successor



AT ROUEN CATHEDRAL IN 1705.

was entirely friendly to the Brothers. Although M. de la Chétardie had not understood the scope of Blessed de la Salle's work, he was a most worthy and holy priest, as his last will testifies, where he says:

I commend myself to the prayers of the holy clergy and the men and women of the parish, beseeching them to remember me before the Lord, and to forgive me if in any way I have offended in my duty to them. I declare that I have no gold or silver of my own. Whatever may be found in my house is a deposit confided to me, which must be given to the charitable Confraternities. As to my furniture, it is of very little value. Such are my last wishes in leaving this world; and I leave all without regret, except the Church of Jesus Christ, founded on the merits and mercies of God. I am going away, but I shall return; I am going to sleep, but I shall awake; I am dying, but I shall rise again: I bear with me this sweet hope, and go down into the grave awaiting the resurrection of the dead and the life of the world to come. Amen.

In 1715, finding the means of living too expensive in Paris, Blessed de la Salle again reinstated the Novitiate at St. Yon, where he was visited by M. Gense the founder of the Calais schools, to whom he related the history of his struggles, concluding with these words:

For my part, I own to you that if God had shown me the labours and crosses that were to accompany the good I was to do in founding the Institute, my courage would have failed; and far from undertaking it, I should not have dared to put my hand to the work. A prey to contradiction, I have been persecuted by several Prelates, even by those from whom I had a right to expect help. My own children, those whom I begot in Jesus Christ, and cherished with the utmost tenderness, whom I trained with the greatest care, and from whom I looked for great services, rose up against me, and added to external trials those interior ones which are so much more acute. In a word, if God had not held out His hand, and visibly sustained the edifice, it would long ago have been buried under its own ruins. The magistrates joined with our enemies, and lent them the weight of their authority to overthrow us. As our office offends the schoolmasters, we have in every one of these a declared and

inveterate enemy, and all in a body they have often armed the powers of the world to destroy us. Yet, notwithstanding all, the edifice is standing, although it so often trembled on the brink of ruin. This is what leads me to hope that it will endure, and will render to the Church the services she has a right to expect from it.

On his return to Rouen from a visitation of the houses in 1716, M. de la Salle decided on his final resignation, and on taking measures for the election of a new Superior-General, so as to avoid all confusion at his death. After much opposition Brother Bartholomew made arrangements for a General Assembly of the Directors of the Institute, for which the Founder laid down the following rules:

Purify your intentions and desires if you want to be the organs of the Holy Ghost in naming him who is destined to govern you. Set aside all human considerations, do not listen to the voice of Nature, reject false lights and the prejudices of the human spirit. Act without any interested feeling, without sympathy or antipathy, without passion or inclination, without natural attraction or repulsion. Keep your hearts in a state of complete indifference, and incline them only towards him who will be set before you by the majority of votes. As it is not you who are to elect, but God in you and by you, lift up your hearts to Him, and weary not in addressing to Him that prayer of the Apostles: "Show us him whom thou hast chosen." If you wish to know that chosen one, give your vote to whomsoever your conscience names, to him who is pointed out by merit, to him who at the hour of your death you would wish to have chosen, to him who is best fitted to govern the Institute, who most possesses its spirit, who is best capable of maintaining order, of keeping alive fervour, and sanctifying you all. Name him who is known to you as the most enlightened, the wisest, the most virtuous, the firmest. Give your vote to him who possesses those six qualities so necessary for governing the family of God—prudence, gentleness, vigilance, firmness, piety, zeal, and charity; to him who presents in the highest degree that rare combination of virtues zeal with prudence, light with charity, firmness with gentleness, kindness with strictness; to him who is gentle without softness, vigilant without over-anxiety, firm without inflexibility, zealous without bitterness, good without weakness, prudent without

cunning. Give your vote to him who is the holiest, or wishes to become it, who is worthy of being your model in all things; to him who will be the humblest in the first place, who will have the heart of a father towards you, who makes his authority lovable. Look neither to talents nor to birth in making this choice, nor to age nor length of years in the Institute, nor to face, nor to figure. Look not at the man, but see God in him. You will choose him whom God Himself has chosen if you seek a man according to His heart, and not according to your own; a man of grace in whom grace acts, and not a man according to your taste and natural inclination.

After a deliberation lasting two days, Brother Bartholomew was elected on May 18th, 1717, having for his two assistants the Directors of the houses at Paris and Rheims.

# CHAPTER V.

#### FAITHFUL UNTO DEATH.

S soon as Blessed de la Salle was free from the cares of government, he not only refused to give any orders, but he would not do the least thing without asking permission. In the refectory he insisted on having the last place after the serving Brothers. At recreation he remained with the youngest, and the only privileges he retained were those of saying Mass, confessing the Brothers and novices, and directing their consciences.

One of his former opponents, M. Rogier, had by way of reparation left him a considerable sum in his will, and he was obliged to go to Paris for the necessary formalities. He reached that city on October 4th, 1717. He refused to stay at the Brothers' house, fearing the honours that would be paid him there, and begged for hospitality at the Seminary of St. Nicholas-de-Chardonnet, where he hoped to be quiet and unknown, and where he edified all the inmates. His biographer says:

Despite his age, he rose at the same hour as the others, and he was always the first at the exercises, at the morning meditation, at the spiritual conferences, and at Divine Office. In spite of his infirmities, he would not be dispensed from a single point of the Rule, and denied himself everything that approached an alleviation. During this winter that he passed in Paris, he never had a fire in his room. Instead of warming himself at recreation with the others, he used to walk in the garden with some young seminarians whom he was trying to influence with the love of God and detachment from this world. In all things he was poor and humble. His clothes were of the coarsest serge. In conversation, he never spoke of himself or of what he had

done. He deferred meekly to others, and was always ready to yield to their opinion, seeming to forget all that he had been, and all that he had done. He looked upon himself truly as the lowest in the house.

He found it hard to leave this quiet retreat. The Brothers at St. You were impatient for his return, but he lingered on at St. Nicholas. He wrote thence to Brother Bartholomew:

I am a good-for-nothing, and the Institute ought to look upon it as a special mercy of Divine Providence to be rid of me. I want to be led, not to lead. It is time I should look after my own sanctification; I have been looking after other people's long enough; since God has given me such a good opportunity, I must profit by it, and if I were to let it escape, I should have to regret it for the rest of my life; I have been commanding long enough. The day has come for me to obey; and I ought to try and teach you all, by my example, to prefer the state of dependence to that of authority. All things considered, I have a mind to end my days where I am.

Brother Bartholomew at last came to fetch him, and he re-entered St. Yon in March, 1718. Here he set to work to put everything in order, for he foresaw his approaching death. He formed the novices, taught the young boarders, and worked at some books for the Brothers, amongst them "A Method of Mental Prayer."

One more trial awaited him. The Bishop of Boulogne, who in 1716 had been his friend and full of sympathy, was an ardent Jansenist, defending Quesnel's book and appealing against the Bull *Unigenitus*. Part of his clergy had gone over with him, and they hoped to induce the Brothers to join them. In order to influence them, they said that M. de la Salle himself inclined to the new doctrines, and that he also had appealed against the Bull *Unigenitus*. Upon this the Brothers wrote to him, when he answered:

I don't think I gave the Dean reason to say I was of the number of those who were appealing, my dear Brother. I never dreamed of appealing, any more than of embracing the new doctrine of the appellants to the future Council. I have too much respect for our Holy Father the Pope, and too much submission for the decision of the Holy See, not to acquiesce.

During the Lent of 1719, he was afflicted with asthma, and tormented with rheumatism caught by sleeping on damp linen in his exposed cell at the little house of Vaugirard. Yet, in spite of this, he refused to moderate his austerities. He insisted on observing the Lent strictly, saying: "The victim is going to be immolated, we must work at its purification." At length, his asthma increasing, his confessor forbade him to abstain. Soon after, a door fell on his head, and, perhaps mercifully, hastened his end. But, though the doctor warned him that his illness was mortal, he rose from bed to attend all the exercises, until he was no longer able to move. When, however, the feast drew near of his beloved St. Joseph, under whose protection he had placed the Institute, his strength rallied; so that he was able to fulfil his cherished wish of saying Mass that day in the midst of his Brothers. He spent the day amongst them, giving them advice But the result of the exertion was that he became worse, and the Curé of St. Sever warned him that he was about to appear before his God. "I know it," replied Blessed de la Salle; "and I am quite resigned to His orders. My fate is in His hands. May His will be done!"

On Wednesday in Holy Week he received Viaticum. His surplice and stole were put on him, he was raised out of bed, and seated in a chair. There he sat waiting until he heard the sound of the bell before the priest. He at once fell on his knees, and in that posture received Holy Communion with extraordinary devotion. Next day Extreme Unction was administered to him. From that time until Good Friday evening he lay in bed, with gradually sinking strength, but entirely conscious; advising his disciples and even strangers who came to him. On Good Friday evening he was for a time unconscious, and they began the Prayers for the Dying. Then,

for a few moments, he came to himself; but as he was advising the Brethren against intercourse with worldly persons, if they would preserve their vocations, the agony came upon him. Throughout Good Friday night he may be said to have hung on the Cross with his Master; till, towards two in the morning, he regained consciousness, and began to recite the prayer—Maria, Mater gratiæ. The Brother Superior asked him if he accepted all his sufferings with joy. "Yes," were the last words of de la Salle, "I adore in all things the designs of God upon me." For an hour longer he lay with placid face, though agonised body. Then, at four o'clock, he joined his hands, and with lifted eyes rose in his bed, and died. It was the morning of Holy Saturday, April 7th, 1719. So that this brief record of him appears but a week before the anniversary of his death.

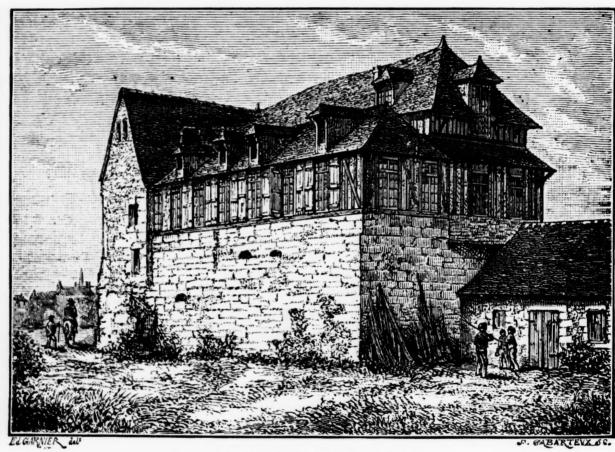
His remains were laid to rest in the Chapel of St. Suzanne in the Church of St. Sever, being borne to the grave by six Brothers followed by an immense multitude of mourners. On his tomb is engraved the following inscription:

Here awaits the resurrection Venerable Jean Baptiste de la Salle of Rheims, Priest, Doctor in Theology, Canon of the Metropolitan Church of Rheims, Founder of the Brothers of the Christian Schools. He died on Good Friday, in the sixty-eighth year of his age, on April 7, 1719, in the House of the Brothers of St. Yon in this parish. May God grant him rest!

M. Ravelet says of Blessed de la Salle's personal appearance and character:

Blessed de la Salle was rather above the middle height, and well proportioned. His constitution, delicate in childhood, had grown strong from exercise and work, until mortifications and excessive fatigue weakened his health. His forehead was broad, his nose straight, his eyes large and of a blueish grey, his skin was tanned by exposure and travelling, his hair, which curled and had been chestnut in his youth, was grey and white in his declining years. His countenance bore the stamp of great sweetness and dignity. His air was modest and serene, his manners were simple and gracious. An atmosphere of holiness

breathed from his whole person. We are here but reproducing the incomparable portrait of his body traced by his first historian, than which nothing could be more truthful and accurate in every line. Let us now reproduce that of his soul, drawn by the same master-hand. "Nobody," says Canon Blain, "had more the art of a Saint. Grace enthroned, as it were, on his countenance, seemed to show forth to men what he was before God, and depict there the beauties of his soul. You were drawn towards God in looking at him. Everything in him breathed the perfume



HIS SCHOOL AT ROUEN.

of the virtues of humility, modesty, sweetness, charity, tranquillity, equality of mind, mortification, and deep piety. Always the same under all circumstances of sorrow and trouble, in so many painful and vexatious events, and when suffering under all this anxiety and inward care, he was like unto a man whose heart, fixed on Heaven, takes no interest in what is passing here below; he strove to regulate all his thoughts and desires according to God's glory and solely with a view to the Divine will. His life was the Gospel put into practice. To do penance, to deny oneself, to mortify and crucify the flesh, to pray, to converse

with God, to appear amongst men only to labour for their salvation or to receive their contempt, to devote oneself wholly to the poorest and the most abandoned, to suffer everything, to give way to everyone, never to complain, never to feel offended, always to see oneself in the wrong, to bless God, to take His will in all things for the rule of our own will, to love our friends in Him, and our enemies for Him, to see and desire only God in all things, to be interested only in His glory, to forget all else, to have no aversion from anything but the world, to hate nothing but sin, to fear nothing save to displease the Sovereign Majesty, to desire only to imitate Jesus Christ, to be attracted only by the Cross, and to love God alone-this is the epitome of the Gospel and of Blessed de la Salle's life. What examples of self-forgetfulness, of severity for the body, of contempt for the world, of thirst for justice, of purity of heart, of a holy passion for humiliation and suffering, of detachment from all earthly things, of union with God and sacrifice of self, does not the history of this saintly priest offer to us! What graces are hidden in his interior life, and what merits accumulated in that life crucified by suffering, will be manifested on that day when the secrets of hearts shall be The servant of God was as a man dead to all things, a man in whom nature no longer dared to show itself, nor put forward the least claim; a man whose life was wholly supernatural, celestial, divine; who thought, spoke, and acted as if he had been of a higher nature; a man to whom virtue had become his natural element, whose life was God, whose soul and centre were Jesus Christ. In prayer he looked like an angel; at the altar like a seraph; in his conduct he was truly an Apostolic man; in tribulation he was another Job; in poverty a Tobias; in abandonment to Providence a Francis of Assisi; in the rigours of penance a second Abbé de Rancé; in the practice of obedience a new Dositheus; in the exercise of every virtue a perfect disciple of Jesus Christ. Such was Venerable de la Salle; such is his true portrait.

Until 1734 the body remained in its first resting-place, when it was exhumed and placed in the church the Brothers had built at their house at St. Yon. In 1793 a revolutionary mob broke open the tomb, but left the remains almost intact. They were again exhumed when the Cause of Canonisation was begun, and finally, in 1881, they were removed to the chapel of the Brothers' boarding school at Rouen, where they will remain until the final Canonisation.

## CHAPTER VI.

### HIS SUCCESSORS.

ETWEEN the date of the death of its Founder and 1873 the Institute had nine Superiors. During the administration of the first, it was sustained; during the administration of the second, it was extended over France, and recognised by the Throne and the Papacy; during the administration of the third, it was continued; during that of the fourth, its educational scope was enlarged, its administrative system improved; during that of the fifth, it was cut down; under the provisional rule of a Vicar-General it revived; during the administration of the sixth Superior, it fought the Government and triumphed, it was centralised at Paris; during the administration of the seventh, it developed quietly; during that of the eighth, it again widened its educational scope; during that of the ninth, it once more withstood the Government, spread over Europe, into Asia, Africa, and the New World, weathered the Commune, and was transmitted in flourishing condition to our own day. In the course of this period it originated the principle of the boarding school, the commercial and technical school, the free library, and the evening school. Such is the skeleton of the Brothers' history in modern times.

On Brother Bartholomew, who had been appointed Superior during the Founder's life, fell the sole responsibility of the Institute after his death. He seems to have been a kindly, gentle soul, with no very conspicuous administrative qualities, or, for that matter, defects; under whom the Institute remained stationary. His chief title to remembrance is that he guarded it against Jansenism; and his death, after a rule of only fourteen

months, transferred the Superiorship to Brother Timothy. The new Superior proved a very able administrator. His first achievement was to obtain from Louis XV. the official recognition of the Congregation; and this was followed by recognition from the Holy See. The Bull of January 26th, 1725, included the Institute among the Religious Congregations, and approved its Rule. After these recognitions the Institute extended its network all over France. Between 1728 and 1751 no fewer than seventy-two fresh foundations were made in various parts of the kingdom. Brother Claude, the next Superior, had an uneventful rule of sixteen years; and his successor, Brother Florence, distinguished himself principally by removing the Institute to Paris, and dividing it into three Provinces. When, in 1777, he was followed by Brother Agathon, that Revolution was approaching amidst which the whole eighteenth century, rotten artificial structure that it was, may be said to have crashed into flames. With the old order which then yielded place to new, the Brothers of the Christian Schools neither disappeared nor changed; and the better to appreciate this, let us here note something of what they had accomplished when the age was nearing its impenitent end.

To the primary schools, for which the Institute was founded, had been added boarding schools. To the boarding school, indeed, the Brothers gave a larger and more intelligent form. They had simply invented technical education, which we are nowadays acclaiming as if it were a new discovery. At Bordeaux, for instance, in 1744, they had opened a commercial school for teaching everything connected with trade. At Vannes the Brothers taught mathematics and hydrography, trained sailors in navigation, and gave special instruction to pilots. At Cahors they taught architecture and planimetry; at Castres practical geometry, surveying, and double-entry book-keeping; at Cherbourg horticulture and gardening. At Paris they opened a drawing class for children destined to professions requiring skill

in design. All this in an age when classical study was as tyrannical as it is now in danger of being neglected. They published school books of a practical and unpedantic kind: indeed, at Montauban they established a free circulating library of school books. This is the first assertion of that principle which has developed into the Free Library movement of our own day. As regards their methods: they insisted on the importance of combining mere instruction with training, observed the rule of moderate work and avoidance of overstudy, and relied for the preservation of discipline as much as possible upon persuasion and kindness. Blessed de la Salle had wished to minimise the use of the rod and the ferula; his successors had carefully restricted and regulated it; finally, in 1777, corporal punishment was abolished in the Christian Schools. We have not quite managed that yet, even in these days of humanitarianism, the days which have seen a Don Bosco. But think of it then, in a century when flogging was almost a branch of polite learning, when Sir Roger spoke with bated breath of the great man who had flogged his grandfather, and the Bully Bowyer was always superstitiously reverenced by the "inspired charity-boy" whom he had so often thrashed! They instituted also public examinations before the distribution of prizes. At these examinations, which began in the first year of Brother Florence's superiorship, the children were questioned by priests in religious knowledge and by laymen on secular subjects. Here we see anticipated the modern system of lay and ecclesiastical inspection, and the effect is described as excellent. To finish this review of the Institute on the eve of the Revolution: it numbered, in 1778, 760 masters, under whom were 114 houses, 420 classes, and 31,000 children. Brother Agathon, the new Superior, was obliged to double his assistants to four; and added to the scholasticate at Rouen three othersof which the one at Angers is figured in the illustration.

The Revolution began. The mob rushed to the Bastille, and



HE RECEIVES A VISIT FROM JAMES II. IN PARIS.

made history; the Minister rushed to the King, and made a phrase.\* Let us be candid; we English might, perhaps, have made the history, we could hardly have made the phrase-George III. under such circumstances would probably have The Minister have What?" What? said: "Eh, what? replied: "Deuced awkward business, Sire!" and there an end. But across the Channel actors in great historical events always say the dramatically right thing at the dramatically right moment, even if someone has to invent it for them afterwards. In that Théâtre Français all the men and women are indeed players: they play to a circle of nations, and make their points with unfailing neatness. So the revolt which was more than a revolt began; and what should the Brothers of the Christian Schools need to fear from it? What needed the free educators of the people to fear from the champions of freedom and the people? The precursors of the Revolution had shown the Institute why it had to fear. Voltaire, the grinning gargoyle of the Revolutionary edifice—Voltaire, the Apostle of Equality and Fraternity who said of the people: "They are like oxen; they only need a spur, a yoke, and some hay "-Voltaire and his disciples had aroused public prejudice against popular education. La Chalotais, procureur général to the Parliament of Rennes, friend of D'Alembert, and author of the notorious Compte rendu des constitutions des Jésuites-La Chalotais distinguished the Institute by his enmity. "Men," said he, "who are only intended to handle the plane and the file ought not to be taught to read and write. The Brothers, by giving them education, are ruining everything." De Langourla, another doctrinaire at Rennes, had exclaimed: "We must, as I said to the King, hunt out those Ignorantins, those Brothers with the long sleeves, that Jesus rebukes in the person of the Pharisees; for the rascals teach people to handle the pen, which is such a dangerous weapon in

<sup>\*</sup> The King: "But—but this is a revolt!" The Minister: "Sire, it is a revolution!"

certain hands." And on similar grounds had a magistrate of Arles opposed their foundation there. "If once the Brothers begin to teach reading and writing gratuitously, all the inhabitants will send their children to them; and these children, instead of being accustomed to hard work from their tender years, will grow up unfit for it." Has not this a strangely familiar sound? By such arguments has popular education been opposed in our own day. With such arguments it was then opposed by the preachers of equality, when the educators happened to be Christian Religious.

Yet the Revolution, when it broke out, did not at once proceed to attack the Christian Schools. The new authorities lacked secular schoolmasters, and accordingly houses charged with public education were at first exempted from the decrees against the Religious Orders. But in March, 1791, professors engaged in public educational functions were required to take the civil oath; which, of course, the Brothers were bound in conscience to refuse. At Rennes they were consequently thrown into prison; while in many places the mob rose against them, and the schools were taken from them. At other places the popular feeling protected them. "Without the Brothers," asked the Municipality of Chartres, "what will become of the children of the poor? Who will teach them?" They pleaded that they were not public functionaries; but in August, 1792, a decree of the National Assembly decided their fate. On the ground that "a really free State cannot suffer in its midst any corporation, even that which, devoted to public instruction, has deserved well of the nation," the Brothers of the Christian Schools were formally suppressed. Their schools were broken into, the Brothers turned out, their books torn to shreds, alphabets destroyed, the children let loose, the lights put out: and with this putting out of lights, physical and figurative, was the era of enlightenment and knowledge inaugurated. The Congregation ceased to exist. The Brothers dispersed, and engaged in secular

callings, mostly as public or private tutors. Brother Agathon the Superior, under a secular disguise gained his scanty living in Paris as a teacher of mathematics. Not for nothing had one of their enemies called them "these amphibious ecclesiastics." Some of them were imprisoned, some transported, some killed. The best commentary on it all is the speech of Brother Martiere at Rennes before the judges who condemned him to death: "I direct a free school. If your protestations of love for the people are sincere, if your principles of fraternity are not a vain and hypocritical formula my functions justify me; and far from being imputed to me as a crime, they give me a sacred claim on your gratitude."

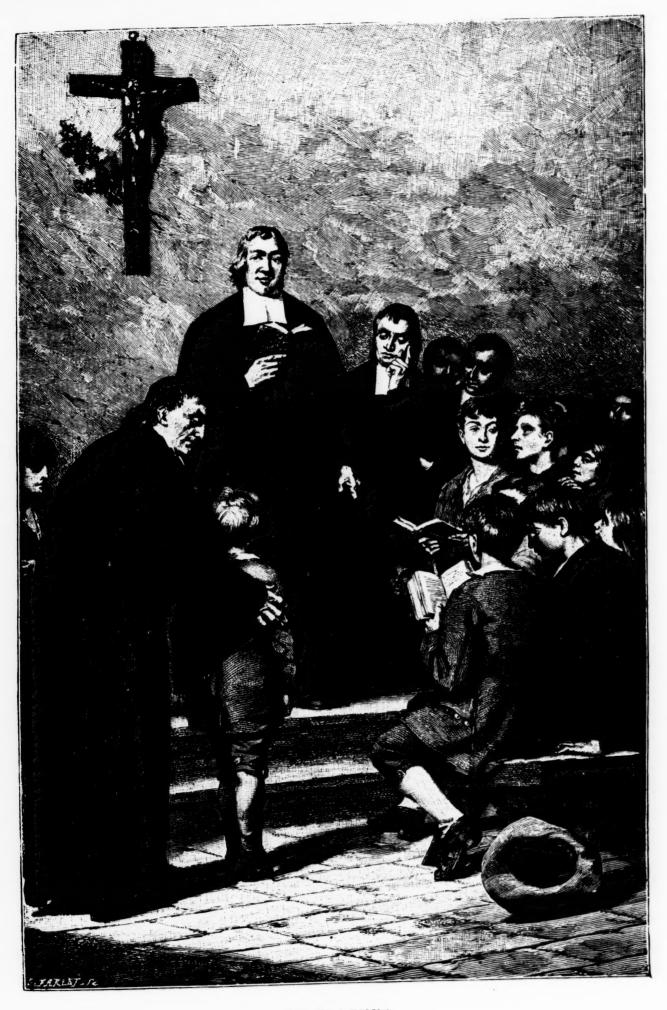
The Reign of Terror passed, and individual Brothers, without resuming the habit of the Institute, began again to open schools here and there. In some places "these amphibious ecclesiastics" even paved the way for the return of the priests, by gathering together the people and reading religious services. In 1793 Pope Pius VI. gave them a rallying-point by appointing as their acting head, with the title of Vicar-General, Brother Frumence, the Superior of the house in Rome. Under this title Brother Frumence governed the Institute till the end of his days; for Brother Agathon, who had retired to Tours, died of his hardships in 1797. Gradually the Brothers reconstituted their Communities at Lyons, Rheims, Laon, and Paris; and in 1803, through the intervention of Cardinal Fesch, Portalis reported in their favour to the First Consul. The result was a consular decree by which Napoleon formally re-established the Institute, and authorised it to fix its head-quarters at Lyons. Cardinal Fesch recalled to its ranks by letter the Religious who had been scattered to various quarters by the Revolution; and in 1808 the seal was set on the marvellous resurrection of the Congregation by its inclusion in Napoleon's newly-formed Imperial University. This body was created by the Emperor to control public education throughout the Empire, and endured after the

Restoration. It was a most providential circumstance, in more than one way, that the Institute should have been admitted to the University; since, in all probability, without the protection the Brothers were thus enabled to obtain, they would have been included in the conscriptions which drained France during the last agonies of the Empire. Another happy circumstance for the Brothers was the friendship of the Abbé Émery, whose unselfish character won the favour and recognition of Napoleon. Any man for whom either Napoleon or Byron had no sneer must assuredly have possessed unusual attributes. The last anomaly remaining from the Revolution days came to an end in 1810, when Brother Frumence died, and was succeeded by a regularly constituted Superior in the person of Brother Gerbaud.

His reign, which extended through the greater part of the Restoration, was marked by the transference of the centre of the Institute to Paris; by a successful conflict against the attempt to subject it to the conscription; and, still more, by an arduous struggle with the mutual, or Lancastrian, system of teaching. That this system should ever have obtained Government patronage is an astonishing example of human proneness to educational "fads." It consisted in making the adult teacher a mere kind of head-master, with a general supervision; while the active teaching was given by the more advanced among the children themselves. It was, in fact, an extension of the monitorial system from the realm of discipline to that of instruction. Its grain of truth is obvious. As a matter of fact, the cleverer boy can often explain to the duller boy what the latter has failed to understand from the master. So far as such assistance can be useful, it is informally sought in every school, and rendered with more or less good nature and grumbling. But to make it a system, is to expect from the juvenile teacher a sustained patience, tact, and selfcontrol such as no boy possesses; while the element of

authority must evidently be lacking in such instruction. Yet this system was actually taken up by the Government, pushed by the Minister, sanctioned by the King, and pressed on the Brothers until their resistance involved them in a veritable official persecution. Several of the Christian Schools were closed before the Minister at length gave way, and agreed to an arrangement sanctioned by the King. During the generalship of the next Superior, Brother William of Jesus, the struggle with the mutual schools was continued. But the leading events of his brief rule of eight years were the renewal of those boarding schools for professional and commercial studies which had existed before the Revolution, and the creation at Rouen of a Normal school, in which the Brothers undertook to train secular masters. This innovation was afterwards imitated by the Government.

Brother Anaclet, who succeeded Brother Philip in 1830, governed for just the same period of years; but his generalship, though short, was fruitful. He had the good fortune to be contemporaneous with the Minister Guizot; and that votary of education admired him so much that only the humility of the Superior prevented Guizot from investing him with the cross of the Legion of Honour. Within a year after Brother Anaclet's accession, a decree compelled the Brothers to pass the examinations required from secular teachers before they could obtain their diplomas. This, which the historian of the Congregation resents, no doubt naturally, as the loss of a privilege, seems to me in reality a gain. It fittingly, I think, inaugurated a period during which they were to fight beside, rather than against, the secular teachers. The law of 1833, by which Guizot dealt with the entire system of elementary education, tended to promote the same result. It took up the idea of Normal schools for masters, which had been introduced by the Brothers under the previous Superior, and established such a school in every country. In consequence, Brother Anaclet



HE TEACHES.

called a General Chapter, revised the school-books of the Congregation, and introduced improvements which might help the Institute to hold its place against its secular rivals. Nor was the Normal school the only idea which they had the honour of furnishing to the Government. During this general-ship the Brothers originated those night-schools for adults which have since secured such general and successful adoption. M. Guizot at once discerned the importance of the act, furnished the Brothers with State aid to extend its scope, and encouraged the imitation of their example. In Paris alone there are now at least two hundred of these schools for young working men.

Brother Philip, who succeeded Brother Anaclet in 1838, governed for the period, unexampled since Blessed de la Salle, of thirty-six years. His biographers, indeed, call him "a second de la Salle," and his generalship, which lasted till after the Commune, takes us into modern times and the thick of the educational struggle. He multiplied exceedingly the boarding schools of the Congregation, and kept its educational methods abreast of all the requirements and developments of the day. Indeed, I err in saying "its educational methods"; I should rather say their expansion and application. For nothing has been more noteworthy about the methods so sagaciously elaborated by Blessed de la Salle than their flexibility; they adjust themselves and differentiate themselves, in response to every change of conditions, with the vital plasticity of protoplasm. Brother Philip had to encounter, and successfully encountered, an attempt partially to subject his Brothers to the conscription; he had also to encounter an attack on de la Salle's principle that the Brothers should take no fees for the education they imparted. To this last attack he was compelled, by the arbitrary closing of several of the Christian Schools, to yield temporarily, and under protest. The Brothers continued to refuse all fees for themselves; but the Municipalities were

suffered to impose what fees they thought requisite on the children's parents, and these fees the Brothers handed over to the Municipal authorities. Brother Philip's most striking achievement, however, is the success with which he spread the Institute in foreign countries. Its present ubiquitous activity takes its real date from his generalship. Indeed, a statesman said of him, "There is the making of a Minister in that man"; and so universally were his great administrative qualities recognised, that when the Educational Law of 1850 was in preparation he was called to serve on the extra-Parliamentary Commission charged with drawing up its plan. For a time, also, during his superiorship, the Brothers worked with great success in the service of the prisons. This had been one of their Founder's ideas, and they achieved a marvellous reform in the jails entrusted to them. But the outbreak of revolutionary trouble in 1848 put an end to this; and the Brothers returned to their more vital work of education. Their success during their period of employment in prison work is, nevertheless, not without its important bearing on the theory advocated by Victor Hugo, among others, so eloquently in the conclusion of "Claude Gueux"—that our prisons should be made moral sanatoria, rather than mere places of penal suffering. the close of Brother Philip's government occurred the episode of the Franco-German War. Amidst that terrible time the Brothers, in addition to their work of teaching, put themselves forward in numbers for ambulance work; and Brother Philip offered all his houses for the reception of the wounded. On the eve of the Battle of Champigny, perhaps the bloodiest of the battles before Paris during the siege, 150 of the Brothers were drawn up in line near the Champ de Mars, waiting to set off for the battle-field. In the conflict, when they arrived, they advanced so recklessly under fire, in their eagerness to succour the wounded, that General Ducrot had to order them to stand back. At Bourget, which De Neuville's

picture has made memorable, one of their number, Brother Nethelme, fell mortally wounded. So great was their devotion at this battle that after it was over Dr. Ricord, one of the most conspicuous among the ambulance surgeons, meeting a Brother, inquired: "Brother, is one ever allowed to embrace you?" "There is nothing in the Rule against it," replied the Brother. "Then permit me to have the honour of embracing you. You are admirable, you and yours. Take this kiss from me to Brother Philip and all your Brothers, and tell them that we all thank you in our name and the name of France." It is very French, but none the less warmly genuine because to our insular notions it seems a little theatrical. At the close of the war a public tribute was paid, or rather two public tributes were paid, to the heroism of the Brothers. The American city of Boston offered a prize "to the finest example of patriotism given during the war." The awarding of the prize was left with the French Academy, and that body decreed it to the Institute of Blessed de la Salle. Finally, the Cross of the Legion of Honour was bestowed on Brother Philip. It was only the argument that the honour was in reality bestowed on his Congregation, not on himself, which overcame his modest reluctance to accept it; and as soon as the ceremony was over the cross disappeared from his bosom, nor did any man ever learn what became of it. After the siege came the Commune. The Brothers suffered like all the other Religious Orders at the hands of the insurgents, though they had not to consummate their sufferings by martyrdom. Yet their escape was narrow. Twenty-six of them were imprisoned with the hostages in Mazas, and only chance saved them from being massacred with the rest. The Assistant, Brother Calixtus, who remained in the Mother-house throughout the Commune, was at once arrested there by forty National Guards; but the indignation of the crowd and the sympathy of the Guards themselves resulted in his being set at liberty again.

It was fitting that, after all these trials, the "Second de la Salle" should be consoled in his closing days by the glorification of his great model. In 1840 the Founder had been pronounced Venerable. On November 1st, 1873, it was solemnly decreed that "John Baptist de la Salle had practised the great Christian virtues in a heroic degree." To assist in this event Brother Philip was called to Rome, where he had an interview with Pius IX.; and not long after his return he died. The chapel in which his body lay during the two days before its funeral was thronged by people anxious to look their last upon it; and a vast crowd of all classes followed it to the grave.

The deceased Superior's successor, Brother Jean-Olympe, governed the Institute only for a year, and was followed by Brother Irlide. The latter Superior continued successfully the multifarious works launched under Brother Philip; founded houses at Jerusalem, Jaffa, Caïffa, Trebizond, Erzeroum, and Ramleh. Under his generalship began the Government laicisation of the schools; but wherever the Brothers have been turned out of the schools they have simply opened others, supported by Catholic committees; and the tide of scholars has followed them. In 1884 Brother Irlide died, and was succeeded by the present Superior, Brother Joseph; the best comment on whose work is the state of the Christian Schools to-day. One glory in particular has been reserved for his generalship; the Beatification of Blessed de la Salle, which was promulgated by Leo XIII. in February, 1888.

I have now brought this unavoidably jejune sketch down to the present period; and it is possible for the reader to form some idea of what these "amphibious ecclesiastics" are, and what their work has been. They are, as I said at starting, an Order of Schoolmasters. The Brother of the Christian Schools is a being whose one worldly duty is to educate. Everything which might distract him from that object is carefully spared him. He is unmarried, that he may be without the distraction

of wife, and family, and family anxieties; he is not a cleric, that he may be without the distraction of Masses to say, and Office to recite. He is part of an old scholastic army, which has its system, traditions, and traditional experience in teaching, as an old established military force has in warfare. His health is considered; for he has his holiday every week, and his six weeks' holidays every year. What would not many an over-worked secular English schoolmaster give for such a merciful provision? Lastly, when he is past teaching, there is the house recently erected at Fleury, on the heights of Meudon, where he can pass an old age of honourably earned leisure amid verdure and flowers, within hearing of the happy voices of the children in the neighbouring orphanage. It is by absolute concentration that one attains mastery in any art. What wonder, then, if the Brothers of the Christian Schools are masters among schoolmasters? What wonder if from their "forging-house of thought" have come most of the educational weapons which are now in every educator's hand?

The way in which they have spread is, therefore, no marvel. They are in Belgium, in Spain, in Italy, in Austria, in England, in Ireland, in the Levant, in Constantinople, in the East Indies, in Egypt, in Tunis and Algeria, in Madagascar, in Canada, in the States, in South America. The case of the United States is especially interesting to us Englishmen, because it shows how these Brothers, though their Institute is of French origin, are capable of adapting themselves to the needs of an Anglo-Saxon race. In the district of New York they have thirty establishments, with 342 Brothers; in that of Baltimore nineteen schools, with 155 Brothers; in Philadelphia, seven establishments, with fifty-one Brothers. America is a country which, above all things, requires Catholic clergy for its rapidly multiplying Catholic population; and, accordingly, the Brothers' boarding schools there, unlike those in France, are largely colleges for

the education of clerics. Manhattan College, for example, has, in twenty-three years, produced 140 priests. But let me rather draw attention to the great Protectory of New York, a superb example of those technical schools, now so universally advocated, which the Brothers originated. It sprang into existence from the desire of Archbishop Hughes, to prevent the proselytising of destitute Catholic children by Protestant societies. At a meeting called by him to discuss the proposed institution, Brother Patrick, the President of Manhattan College (now Assistant of the Superior-General), offered to give Brothers for its management.

"In God's name, Gentlemen, let us begin the work!" at once cried the Archbishop; and the Protectory was established. It now contains no less than two thousand children. These waifs and strays have a choice of twenty different trades, all of which are taught in the establishment. Carpentering, tailoring, shoemaking, silk-weaving, bookbinding, printing, and electrotyping are some amongst the occupations to which they are trained. Each day is passed partly in the classroom and partly in the workshop. The quality of the results was made manifest at that London Health Exhibition to which I referred in my introduction; for the New York Protectory contributed largely among the technical schools of the Institute which sent specimens to the Exhibition. The Times declared that the Brothers "have long ago solved the problem of technical education." The triumph of the Institute at the "Healtheries" was the more marked, because its exhibits were placed side by side with the exhibits sent from the French Government Schools. Yet in spite of this, the Athenæum wrote as follows:

By the side of the collection framed under the direction of the Ministry of Public Instruction and Fine Arts (of France) the Christian Brothers contribute a remarkable and valuable collection, and it is to be hoped that our School Boards and school managers will do their utmost to help their teachers to visit these most interesting and suggestive collections. . . . Of course, nearly all depends on the qualifications and fitness of the teacher, and here the ideas of La Salle, who founded the Institute in 1680, have a marked influence on all the elementary schools of France. It is true that while the Brothers' schools teach the Catholic religion (providing for the withdrawal of objectors and for the relegation of such instruction to the opening and close of school) the State Communal schools are secular; but the cardinal doctrine of La Salle, that the teacher should be trained for his work, that he should be peculiarly fitted to teach and animate the young, and that he should be regarded with respect and honour, has been adopted by the State.

Dr. Fitch, one of Her Majesty's Senior Inspectors of Schools, said in a letter to the teachers of England: "The most remarkable portion of this section is that shown by the Christian Brothers." While the *Journal of Education* wrote:

No schoolmaster who has his heart in his profession will let such an opportunity slip. . . . Before leaving this wonderful exhibit, we cannot help asking how these results have been produced. "By faith," would be the answer of the Brethren, and this we agree is the only explanation possible. The Brothers, from their Founder downwards, have adopted their calling from pure love of their work. . . . Teaching with them is not a trade, but a profession, or rather a vocation. And it follows that men who work in this spirit will invent, or adopt when invented, the right methods.

As a further illustration, if a slight one, of their care to keep abreast of the times, I may mention that, in connexion with commercial education, the Brothers' curriculum in America includes shorthand and type-writing. And what they have done in America, what they have done in France, they are ready to do for England, will England but send them English subjects for the ranks of the Institute. They now have in Salford an industrial school. Their boarding schools for higher education are represented among us by the College at Tooting. Here we have an admirable example of what has resulted from the increased attention to more advanced studies which Brother Irlide, during his superiorship, did much to promote amongst

this versatile Congregation. At Tooting, students are prepared for University, preliminary, professional, Civil Service, and Army and Navy examinations. Its Principal, Brother Potamian, better known as Dr. O'Reilly, is a D.Sc. of London and a famed electrician, while several Brothers are London graduates or undergraduates. In Salford and Tooting, then, we have, as it were, the educational poles of the Institute. A Congregation of such range and adaptability can assuredly supply to Catholic England whatever are her educational needs. But it seems to me that English Catholicism most requires from it that popular education which is its peculiar and special heritage. For de la Salle had said in act long before Hugo in word: "La tête de l'homme du peuple, voilà la question."

### CHAPTER VII.

## FROM WHICH THE READER MAY CONCLUDE MANY THINGS.

"It is easier than people suppose to soar above names and arrive at ideas. . . . It is better to do what little good can be done, rather than tolerate what is very bad. . . . The Catholics should produce their Cross to do good, not flourish it to create parties. The Catholics, unfortunately, have not the sense of association sufficiently developed for Christian works; but they have it only too well developed for political purposes. They ought to form groups, to work up the Labour Question, infant education, the welfare of the working men."

Such is part of the Pope's words to M. de Bonneson, as reported in the Figaro. They were spoken of French, not of English Catholics; and between our circumstances and those of our French brethren many things are dissimilar. In England, religious equality means religious equality. In France, religious equality means irreligious equality. That is a distinction; it is also a difference. For this reason and many other reasons, not quite all the Pontiss's words applies to us, nor any of his censure. But I quote them because, with this proviso, they are pertinent to all Catholics; and so that they may preface the words which I next quote from our greatest English Prelate. The first half of my citation is from his letter to the XXme Siècle, the second from his letter to the Count de Mun. My omissions in no way alter or modify the context: they have been made, in one instance, because the two letters overlap; in the other, because

the omitted sentence bore a purely personal reference. And if these utterances are not recent, they are of none the less weight, therefore, as a text.

"We have been,up to now, hampered by an excessive individualism, and the next century will show that mankind is greater and more noble than any individual thing. This doctrine, which has its foundation upon Nature's law and Christianity, is taxed with being socialistic by thoughtless and rash people, as well as by capitalists and the wealthy. But the future will see the light of reason shed upon the social state of the labouring world. We shall then ascertain what laws are fundamental in a Christian country.

. Politicians and political economists of the modern school have had their day.

The coming age will belong neither to the capitalists nor to the commercial classes, but to the People. The People are yielding to the guidance of reason, even to the guidance of religion. If we can gain their confidence we can counsel them; if we show them a blind opposition they will have the power to destroy all that is good. But I hope much from the action of the Church all Governments are despoiling and rejecting. Her true home is with the People; they will hear her voice."

This is a day which, with all its admitted and most lamentable evils, many of us are most glad that we have lived to see: for it is a day wherein a bad old order is fast giving place to new; and the new, we trust, through whatever struggle and gradual transformation, will finally prove a higher order than the old. Free Education, I said at the beginning of this article, is in the air. I said it at the beginning, I repeat it at the end. For Free Education as a principle (apart from any perverted use which may be made of it by an individual faction) involves the whole change of attitude which the Cardinal proclaims in the words just cited. It is one among many signs of the common tendency. It involves the negation of Individualism. The hearts

## 70 The Life and Labours of Blessed J. B. de la Salle.

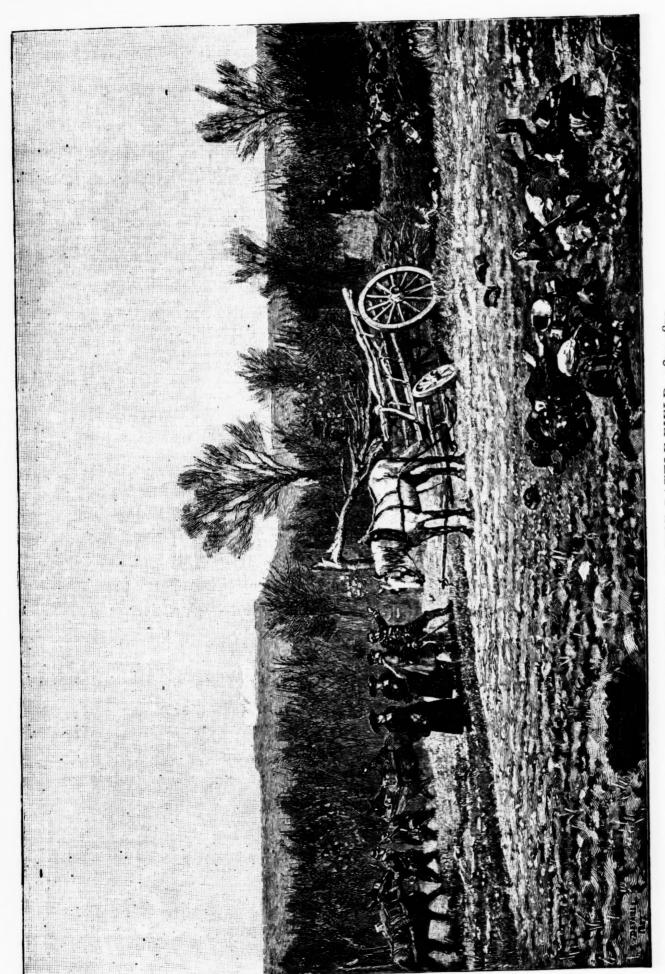
of men are softening to each other; we will no longer suffer unchecked the rehatched "dragons of the prime:" many minds, with many thoughts, many aims, are uniting with a common watchword against a common foe.

Are we not formed, as notes of music are, For one another, though dissimilar?

We are raising from the dust a fallen standard of Christianity: not in phrase merely, but in practice; not by lips only, but by lives also, we are reaffirming the Brotherhood of Man. Rousseau said it. But so did Jesus Christ. It is the doctrine of the red cap. But it is likewise the doctrine of the red cassock. While on the antagonistic side is the conspicuous and significant figure of Professor Huxley. Significant, yes. For, to Professor Huxley the map of Life is crumpled between the convolutions of Darwin's brain: he cannot so much as attack Rousseauism, without unconsciously postulating as his argumentative basis the omnigenous truth of Darwinism.\* Now, Individualism was simply Natural Selection applied to the social order.

The Individualist theory had its scaffolding of excellence; oh! let us confess it. The walls of no theory can rise far from the ground without that. Our neighbours have this in common

<sup>\*</sup> Darwinism. I here use the word in its looser popular sense. I am, of course, aware that much so included forms no part of Darwin's own teaching. Nor do I mean to impeach the truth of Darwinism (even in this looser sense) within its proper sphere. I simply resent its cool obtrusion upon all matters of thought and life. I resent the arrogant scientist who would make pudding in a dissecting apron, cut it with a post-mortem knife, and insist on his guests consuming it with scalpel and forceps. We hear much of the tyranny of the confessor: I would we felt less the tyranny of the professor. (Of course, I use the word generically.) Religion and sociology, art and poetry, the trail of his gown is over them all. And it leaves a smudge. It is time he were thrust back into his laboratory and the key turned on him. Ne sutor ultra crepidam is so obsolete as to be libellous: the proverb needs change; make it Ne professor ultra cadaverem—let the professor stick to his "subject." Time was when the cobbler stitched our philosophies. And, on the whole, I prefer him to the professor. The bristle and wax-end are gey ill (as the Scots say) for sewing thought on the human mind; but I do not see that we make better work with the needle and silver-wire.



THE BROTHERS ON THE BATTLE-FIELD, 1870-1871.

with Heaven—they help only those who are perfectly able to help themselves. In the days when the blatant beast of Individualism held the field, that was a truth. It is now almost a cynicism—a cynicism with the whiff of truth which makes most cynicisms piquant; but, thank God, fast becoming a cynicism. This was the scaffolding whereby the Individualist edifice arose; the precept, always true within rigid limitations and safeguards, of Self-Help. But, in practice, the script of Self-Help has been the script of selfishness, has been the maxim of Cain; in practice, Self-Help has meant "devil take the hindmost." By its fruits you shall know it. Look at your Darkest England; look at your Darkest London. Behold what has come to birth from a semi-century of the Gospel according to Smiles. Zohar-snakes which gnaw the flesh they grow from; your Goths, O Rome of the Sea-ways; your Goths within your own gates. You have sown your dragon's teeth, and you shall reap-armed men? Nay, I tell you, but dragons. From dragon's teeth, dragons; and from devil's teaching, devils. His evangel you have preached, by word and deed, throughout this century; do you fear his kingdom at hand? You have prepared the way of your lord, you have made straight his paths; and now you tremble at his coming. For diabolical this doctrine of Individualism is; it is the outcome of the proud teaching which declares it despicable for men to bow before their fellow-men. It has meant, not that a man should be individual, but that he should be independent. Now this I take to be an altogether deadly lie. A man *should* be individual, but not independent. The very laws of Nature forbid independence, which have made man in a thousand ways inevitably dependent on his fellows. He who separates his atom of humanity from its fellow-atoms thereby drops from among the agencies of Nature; since only by chemical combination with his fellows, by reciprocal exertion and acceptance of action, can he change, or modify, or produce Independent, he puts forth no influence; he is anything.

sterile as the sands of the desert. For it is a little less than an immutable ordinance throughout the universe that without intercommunion nothing is generated. The plant may reproduce itself upon itself; but if you would rise above mere vegetation, or the lowest forms of animal life, there can be no true hermaphroditism; aye, even in the realm of Mind, "male and female created He them." There is but one thing you can do for and by yourself; you can kill yourself. You cannot live for yourself, though you may try to live for yourself; nor can you, in any permanence, live by yourself. You may rot by yourself, if you will; but that is not doing, it is ceasing.

Yet in all this I but strike the prostrate. Individualism has It is powerless for aggression, though still its death-blow. powerful for obstruction; it is dead, and only the unwieldy corpse cumbers our path. Its machine-turned ideals, its bloodless maxims, must give place to those of Christ; man after the heart of the Political Economist (I beg pardon for even figuratively crediting the Political Economist with a heart) to man after the Heart of Hearts; "Am I my brother's keeper?" to "Bear ye one another's burdens." That is doomed which can unite against itself such divergent forces as the Socialist, the Salvationist, and the Catholic Cardinal; which has for defence, in its last Rorke's Drift-like position, but an entrenchment of guinea-bags manned by the Scientist with a repeating theory. And to those who waver from the assault because the red cap is in the van, I say: "Go forward fearlessly; for the red cassock is yet further in the van."

That is symbolical of much. Red has come to be a colour feared; it ought rather to be a colour loved. For it is ours. The colour is ours, and what it symbolises is ours. The sectaries came in the night, as we lay asleep, and stole it from us. Many of our garments have they masked in; never in one more distinctively our own than this. Red in all its grades—from the scarlet of the Sacred College to that imperial colour baptised

purple, the tinge of clotted blood, which we have fitly made the symbol of the dead Christ—it is ours. Hue of Westminster and the Princes of the Church; hue of Martyrs; hue of sway, and love, and Passion-tide; ours by divinest heritage; vesture in which the Proto-Martyr of Freedom hung upon Calvary. To that garb of liberty our Cardinal is proudly lineal; a Prince of the Blood indeed!

Things are righting themselves. The Revolution freed more than it dreamed, very much more than it intended. which beat back Cæsarism, which broke the Ghibelline at Canossa, had latterly become an unwilling and patient prisoner of State. Pius VII.'s was a typical, a figurative captivity: the fetters that fell from him were the last links of the chain which the Cæsars had wound about her whom he represented. The Revolution, which thought to destroy her, delivered her. Yes, she was the most august of the captives who came forth from the Bastille. Now the Church of Hildebrand claims her prescriptive place. She advances to the head of the people. Not against Cæsar, who is no longer the enemy; not against the rod of iron, which has grown rusty and cumbersome with age: but against that yet wider tyranny of wealth divorced from conscience and responsibility which has replaced Cæsar; against the rod of gold which rules more cruelly than the rod of iron. Nor in assailing capitalism will she assail wealth, more than in assailing Cæsarism she assailed authority. And those of us who, when we have read loud speech concerning "the blushing dawn of Freedom," wondered always with sick hearts whether she blushed for the company in which she found herself, no longer dread lest we should break the ranks by too impetuous an onset. We have heard the signal from the sagacious Captain in the Vatican, we have heard it tossed across France from Algiers, across America from Philadelphia and Halifax, sent to us across the Channel from Capua—very synonym for luxury. We in England have long had the cause and the leader, to whose

incentives years have only lent energy; now we have also joyful hope. For the liberty sown in the blood of victims, the liberty sown in the blood of Martyrs; for the cap drawn out from the pool of the guillotine, the cassock drawn out from the pool of Golgotha. The cause we accepted. The leader we accepted. We accept, at length, the battle. The peace to which the timid counsel us, that impracticable peace we reject: it is a hollow, insidious, murderous, traitorly peace; it is war incognito; we will none of it. "Cur, igitur, pacem nolo? Quia infida est, quia periculosa, quia esse non potest."

And as has happened in this case, must it happen all along the line. They who do good that evil may come of it, sacrifice the game to win a piece.

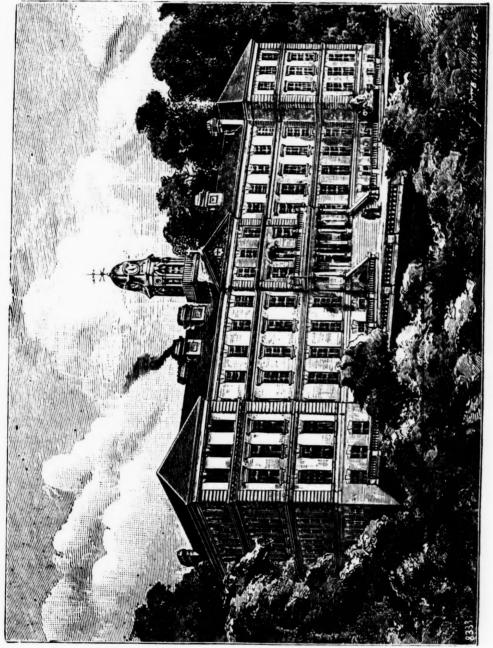
Blindly the wicked work
The righteous will of Heaven.

Vain is the belief that man can convert to permanent evil that which is in itself good. It has been sought to do so with science; and some of us have been seriously frightened at science. Folly. Certain temporary evil has been wrought through it in the present, which seems very great because it is present. That will pass, the good will remain; and men will wonder how they with whom was truth could ever have feared Scientists, those eyeless worms who loosen the soil for the crops of God, have declared that they are proving miracles false, because contrary to the laws of Nature. I can see that in fifty years' time they will have proved miracles true, because based on laws of Nature. So much good, at least, will come from the researches of Nancy and the Charité, of the followers of Liégeois and the followers of Charcot. If any, being evil, offer to us good things, I say: Take; for ours must be the ultimate harvest from them. Good steel wins in the hands that can wield it longest; and those hands are ours.

So, therefore, will it be with Free Education. It is urged by those who dread the secularists: "Fence it round with limitations

as you will, in the long run they will turn it against us." I reply: Fence it round with limitations as they will, in the long run it must turn against them. Any biassed application of the principle let us fight with every weapon at our command, but the principle itself let us not fear. Were education indeed free, and indeed education, then were half the Social Question solved. No scheme, be it General Booth's or another's, will avail to save more than a fraction—may it be a large fraction!—out of that drift of adult misery wherewith the iniquitous neglect of our forefathers has encumbered the streets. But the children! There is the chance; there, alas, also is the fear. Think of it. If Christ stood amidst your London slums, He could not say: "Except ve become as these little children." For better your children were cast from the bridges of London, than they should become as those little ones. Could they be gathered together and educated in the truest sense of the word; could the children of the nation at large be so educated as to cut off future recruits to the ranks of Darkest England; then it would need no astrology to cast the horoscope of to-morrow. "La tête de l'homme du peuple," nay rather de l'enfant du peuple, around that sways the conflict. Who grasps the child, grasps the future.

The grim old superstition was right. When man would build to a lasting finish, he must found his building over a child. There is not a secret society in Europe, there is not a secularist in France, in Germany, in Italy, in England, but knows it: everywhere these gangs of coiners are at their work of stamping and uttering base humanity. We, too, have recognised it; we on our part have not been idle, we Catholics least of all; but we are hard put to it for labourers in the task. Here, in the Brothers of the Christian Schools, we have an instrument to hand. Free Education is upon us; and here, in our midst, are the Free Educators. Here are the men who founded it, who clung to it, who suffered for it, when all that now trumpet it cried against



TOOTING COLLEGE.

it; who withstood in its defence equally the doctrinaires of the Revolution and the doctrinaires of the Restoration; who are now beholding the wisdom of the world late justifying the wisdom of the Saint. Can any be more qualified to give education that shall be free, yet education indeed? The present is what it is, largely because not only has the schoolmaster been abroad; he has been all abroad. All abroad about nothing so much as the very meaning of education. The inheritors from Blessed de la Salle will neither mistake for education the mere instilling of knowledge, nor neglect knowledge in the instilling of conduct. Their career abroad vouches for their alertness to all the secular requirements of modern training; the industrial school they have already opened at Salford shows their readiness to supply the education so needed of the people in industrial England, no less than the College at Tooting shows their ability to impart the higher studies. Above all, they are the educators of the people. And it is from the children of the people that must ultimately come, if it be to come at all, that Catholic England for which we pray. To propagate their work these Brothers need one thing more pressingly than all else—Recruits. For English schools English teachers; those novices whom English Catholicism will surely furnish for such a work under such traditions. Let those of us who, in this age which boasts its love of childhood, feel drawn to the Religious life yet share that spirit of the time, recruit a Congregation whose workshops must aid in the piecing together of a century. For they who are moulded in our latter-day schools will be one epoch, and fashion a second. In the schoolsatchel lie the keys of to-morrow. What gate shall be opened into that morrow, whether a gate of horn, or the gate of ivory wherethrough we passed surrounded by so many vain dreams into our inheritance, must rest with them who are still in childhood-

in that sweet age When Heaven's our side the lark.

# THE AIMS, THE NEEDS, AND THE CREDENTIALS OF THE INSTITUTE— HERE AND NOW.

In response to a query as to the immediate aims of the Brothers in Great Britain and Ireland, the Rev. Brother JUSTIN, their Provincial in these two Countries, replies as follows:

WE—the Brothers of the Christian Schools—are preparing young men to co-operate heartily with the reverend Clergy in giving a thoroughly practical Christian education to the boys of the working classes in England, Ireland, and Scotland. For this purpose we receive good boys of fair talent, and of fourteen to fifteen years of age, and we give them a five years' training of prayer and study. At the end of the course they are expected to take Certificates for Elementary Teaching. They are then appointed Assistant Teachers at the Parish Schools of which we have charge, and so continue until their experience enables them to act as Principals. We also receive zealous young men of liberal education, who are anxious to consecrate their lives to the Christian education of others. These, after the ordinary trials, are classed according to their ability. The work will be extensive just in proportion as we get fitting subjects. All qualified are heartily invited to come.

What, then, are our credentials? First, the HOLY FATHER, BENEDICT XIII., in his Bull of Approbation, says:—

We, by Apostolic Authority, approve and confirm the said Institute of the Brothers of the Christian Schools, and the said Rules.

The Brothers shall imbue the minds of their pupils with

the Gospel and Christian precepts; and, for this purpose, they shall teach Catechism for half-an-hour daily, they shall teach the Commandments of God and of the Church, and all things necessary for salvation.

CARDINAL DES CHAMPS says :-

The Institute of the Brothers of the Christian Schools has done immense good wherever established.

THE BISHOPS OF CANADA, assembled in Synod, say:-

It is with our whole heart that we bless the efforts now being made to develop your most useful Congregation. May Our Lord watch over and bless those dear youths, and rapidly increase their number.

I could multiply these letters from Bishops in every part of the Christian world; but the fact that we have schools in nearly all Christian countries, and that we cannot enter any Diocese unless invited by the Ordinary, shows how we stand with the Hierarchy in all countries. Our life demands devotedness and self-sacrifice. We rise early, and are engaged in prayer meditation, and Holy Mass until breakfast. After breakfast, until school opens, we study. After school, until nine o'clock, we resume prayer and study, except an hour and a-half for supper and recreation. On the weekly holiday, half the day is devoted to outdoor exercise. Any youths or young men who may wish to join our organisation for building up a new generation of zealous Catholics, can make application to

CLARENDON HOUSE, 164, Kennington Road, London; or to TOOTING COLLEGE, Tooting, London, for ENGLAND;

For IRELAND, to Castletown, Mountrath, Queen's County; or to Newtown House, Waterford.



"We have no patience with people who go messing about with gum when they can get a bottle of Stickphast Paste at their stationer's for sixpence or a shilling and a rattling good brush thrown in I"—Fun,